A GUIDE

TO THE

DAILY SERVICE

OF

THE CHURCH OF ENGLAND,

OR,

A POPULAR EXPLANATION

OF THE

MORNING AND EVENING PRAYERS

DAILY THROUGHOUT THE YEAR

Second Edition,

REVISED AND ENLARGED

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PREFACE

TO THE

FIRST EDITION.

THE SUBJECT of the following pages was originally published in the Episcopal Magazine [in Scotland] in the form of Dialogues; purporting to be between an Episcopalian and a Presbyterian. They [the Dialogues] acquired a considerable degree of popularity among those into whose hands more elaborate treatises were not likely to fall; but the Author has reason to think that, under the Divine blessing, the Dialogues were useful; and men whose opinions he respects and esteems approved of the design.

AFTER THE Revolution the English Liturgy was spontaneously adopted by the Episcopal Church in Scotland; but much prejudice still exists against it among presbyterians, which wears off on a closer acquaintance. By its means alone the Lord is daily adding to the church [in Scotland]; and by its means alone the number of Episcopalians there is constantly increasing. Its own intrinsic merits, the sober dignity of its language and its fire of devotion, attract their attention, and gradually engage their affections. The attachment of those who have been accustomed to it from infancy is

stronger than that of Jonathan for David. Of all the forms of private devotion which a family can use, the Liturgy is incomparably the best; for its spirit, as well as its language, is more catholic than any private forms of devotion can be; and its sublime and scriptural words are endeared to us from the associations of the most innocent periods of our lives. In distant climates it recals to our affections the friends of our youth or more mature years, whom we have left behind; it reminds us of those spiritual fathers to whose instructions we are indebted for our knowledge of heavenly things; it is a bond of union in private families, as it is the cement of the great family of the church of our fathers; and it teaches us to adopt and to follow St. Paul's resolution:—*I will pray with the spirit, and I will pray with the understanding also.* It sets before us the infinite goodness and mercy of God; yet it temperately displays the terrors of the Lord. It teaches us, if we would enter into life, to keep the commandments; to ask forgiveness for our breaches of each individual precept; for grace to keep each for the time to come; and finally, to beg that God would write all His laws in our hearts. It teaches us in effect to obey the command of Moses to the Israelites;—"Thou shalt teach them [the commandments] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates." It teaches us to submit ourselves to every ordinance of man for the Lord's sake; to honour all

men; to love the brotherhood; to fear God; and to honour the king. It contains the Holy Scriptures within it; it places them continually before our eyes; and begs grace for us to read, mark, learn, and inwardly digest them. It teaches us to ask for grace to assist us in working out our own salvation; and to acknowledge our own inability to will or to do any good thing of ourselves. It prays that God will graft in our hearts the love of His name; that He will increase in us *true* religion; that He will nourish us with all goodness; that of His great mercy He will keep us in the same; that He will cleanse our hearts by the inspiration of His Holy Spirit; and that He will direct, sanctify, and govern both our hearts and bodies in the ways of His laws, and in the works of His commandments.

THE OBJECT of the Guide is to assist those of the household of faith to pray with the understanding; but it is not intended to instruct the learned,—the author is not so presumptuous,—but only to assist those who are unacquainted with the doctrines of the Liturgy. How far he has been successful it is left for the judgment of an impartial public to determine, ... and he sincerely hopes that this unpretending work may convey some benefit to those who may have neither leisure nor opportunity of perusing more learned dissertations. Although the author has been indebted to the authorities cited at the conclusion of the chapters; yet he has been much beholden to the oral instructions of the clergy. It is, therefore, with sentiments of the most profound respect that he makes this grateful acknowledgment for their catechetical and pulpit instructions. Some, [indeed most,] of his early reverend instructors now sleep sweetly

in the dust—*requiescant in pace*—whilst others have been worthily raised to the highest dignities of the Church; and the fruits of their right division of the word of truth are mingled with the knowledge gained from the writings of those who, being dead, yet speak.

BETWEEN the articles, the prayers, and the offices of the Church, the most complete harmony prevails; and the laity have the best human security against all false doctrine, heresy, and schism. Whatever the private opinions of the priest may be, he can only pray with and for his people in a well-digested and orthodox form of sound words; which being beforehand familiar to them, their devotions are not interrupted by any strange or unusual expressions; and no new doctrine or unexpected changes can disturb their confidence or distract their attention. The Liturgy should therefore be read in an easy, natural, and moderately quick style. To read a form extremely slow with which every one is familiar from infancy, completely annihilates devotion. The congregation is either apt to outstrip the reader, or else in waiting for him to become impatient and indevout; and consequently wandering thoughts and imaginations are likely to arise in the mind: whereas, by a moderately quick enunciation the heart and mind are kept alive and vigorous, devotion is increased, and formalism is prevented.

THE AUTHOR hopes that in the following work he has been enabled to shew the truth of Bishop Jewell's assertion, that "the Liturgy is agreeable to primitive usage, that it is a reasonable service;" and consequently that it is neither novel nor superstitious. "We know," says he, in his Apology, "that St. Augustine grievously

complained of the vast number of impertinent ceremonies in his time; and therefore we have cut off a great many of them, because we know that they were afflictive and burthensome to the Church of God; yet we still retain and religiously use, not only all those which we know were delivered to the Church by the apostles, but some others which we saw might be borne without inconvenience, because, as St. Paul commands, we desire all things in the religious assemblies should be *done decently and in order*. As to all those which were very superstitious, or base, or ridiculous, or contrary to the Scriptures, or did not seem to befit sober men, an infinite number of which are still to be found amongst papists, we have rejected all these, without excepting any one of them; because we could not have the service of God any longer contaminated with such fooleries. We pray (as it is fit we should) in that tongue our people do all understand; that the people, as St. Paul admonisheth, may reap a common advantage by the common prayers."

Edinburgh, June 1835.

PREFACE

TO THE

SECOND EDITION.

THIS work is divided into three parts; the first of which contains a brief historical account of the compilation of the Liturgy, and its revisal in the reign of Edward VI.; of its review after the accession of Elizabeth; of its revisal after the Hampton Court Conference; and of its final review after the Restoration, when it was brought to that finished state of perfection in which it now stands. Part Second contains an explanation of the daily prayers, anthems, and creeds, with general observations on the Psalms and proper Lessons. Part Third contains an attempt to explain the rubrics, exhortations, prayers, and thanksgivings in the Communion Office.

Although the Church of England be an integral part of the British constitution, yet at the same time she is purely and essentially a spiritual society. She is a true and faithful part of that kingdom of Christ which "is not of this world;" a spotless branch of that universal church or family of Christ which is militant here on earth, but which shall be triumphant in heaven; and a genuine descendant of the primitive church which subsisted for the first three centuries independently of the

civil power, and in spite of its persecution. In her spiritual character of a Church of Christ, the Church of England has provided a rule of faith and worship for her children based upon the holy Scriptures; not as they are interpreted by herself alone, but as the primitive fathers and the church in the three first centuries have with universal consent expounded them; or, in the language of the first compilers of the Liturgy, "here you have an order for prayer and for the reading of the Holy Scriptures, much agreeable to the mind and purpose of the old Fathers."

When God's sanctuary began to be cleansed in the sixteenth century, the Church of England purified herself from the pollutions and corruptions which she had contracted since the Conquest; but she carefully retained and preserved all that was truly christian and primitive. She gave her people an excellent translation of the Bible, a sound and orthodox creed, and a scriptural and unrivalled liturgy, replete with humility and reverence, with faith and hope, with thanksgiving and charity. The liturgy contains the Bible within it; and the national church, as the pillar and ground of the truth, constantly appeals to the Holy Scriptures as the standard of the faith once delivered to the Church; and she earnestly invites her members diligently to search them, to ascertain and satisfy themselves whether or not that which she teaches is really the faith of the gospel. Hence it has been justly said by a learned prelate, that "our Church is not Lutheran; it is not Calvinistic; it is not Armenian; it is SCRIPTURAL."

The Church of England assumes no infallible dominion over the consciences of her children; but she is

a helper of their joy, and a strengthener of their faith. And as all that has or can be known of God and of His will is by *revelation*, she exhorts her people to read, mark, learn, and inwardly to digest or reflect on His holy word; affirming that "the Scriptures contain all things necessary to salvation." She has therefore formed the character and principles of Englishmen; and has made them the most loyal and the most religious people in the world.

It is hoped that this feeble attempt to satisfy a laudable curiosity respecting the structure and composition of the Liturgy may enable the lay members of the Church to give a reason for the method of their devotions, and for the hope that is in them.

KING'S COLLEGE, LONDON,
October 1849.

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Part i.

A GUIDE TO THE DAILY SERVICE OF THE CHURCH OF ENGLAND.

A HISTORY OF THE LITURGY.

CHAPTER I.

KING'S PRIMER—COMMISSIONERS FOR COMPILING THE LITURGY—LITURGY CONFIRMED BY ACT OF PARLIAMENT—OFFICE OF ORDINATION—OATHS TO THE POPE ANNULLED—LITURGY REVIEWED—COMMUNION OFFICE; ITS ALTERATIONS, THE BREAD, THE WINE; ORDER OF ADMINISTRATION; OCCASIONAL OFFICES.

AT THE commencement of the Reformation of the Church of England from the corruptions and innovations of popery, there was not the slightest objection made to the lawfulness and expediency of a prescribed form of prayer. The doctrine, discipline, and public worship of the Church of England, were settled at the reformation in the manner most agreeable to the general rules of holy scripture, and to the faith and practice of the primitive Church. No one then esteemed a fixed liturgy, imposed by the authority of the church's governors, as either a popish innovation or as a stinting of the Spirit by an ecclesiastical tyranny over men's consciences; for it was evident even to the meanest capacity, that the miraculous gifts of prayer bestowed on the Church in the days of the Apostles, were now entirely withdrawn. As the Object of our prayers is always the same, a prescribed form is a great help to a steady and regular devotion;

and the assistance which the Holy Spirit gives us in our prayers are the graces of faith, hope, love, contrition, and those devout affections and holy dispositions that render our petitions acceptable to God. There is no immediate suggestion of either the matter or the words of our devotions; and the public worship of God is of too important and sacred a nature to be confided to the unpremeditated impulse of every private pastor.

A PRESCRIBED form is a great assistance to a steady and sober devotion; as extemporary effusions are more likely to dazzle and impose on the imagination than to affect and warm the heart. Extemporary prayers are more apt to inflame our sensitive passions, than to inspire that holy fervour with which the heart of every pious christian ought to burn, when addressing his petitions to the throne of grace. The late Dr. Walker, Bishop of Edinburgh, says very justly in his life of Archbishop Whitgift: "The liturgy we can *examine*. We can learn its import, and prepare ourselves for its use; prepare ourselves, so as to add the *spirit* of prayer to the *form* which we know. The united Church of England and Ireland claims to be *a part* of the Catholic Church of Christ: the mould in which the heirs of immortality are begotten, nurtured, and prepared for their heavenly inheritance. It is a remarkable fact, well worthy of the most serious reflection, that the Church of England, reformed by the most sober-minded, learned, and judicious divines of that most remarkable age, stands *now*, as she stood *then*, the *same* in doctrine and discipline; the acknowledged bulwark of pure, true, and undefiled religion, against popery, fanaticism, and all the various degrees of infidelity; while unity of faith and discipline *cannot* be predicated of any other Church of the Reformation which we know; while of most of them the direct contrary must with equal grief and indignation be acknowledged."

AT THE TIME when our liturgy was compiled, the Church of England had just been delivered from the usurped tyranny of the Roman Pontiff; but it was inconsistent with her professed opposition to that intolera-

ble tyranny to invest all her ministers with such an absolute authority over the consciences and understandings of her people, as to make them dependent on the arbitrary will of the clergy in their public devotions. This is a species of tyranny which the Papal Church even with all its despotism never imposed on us. If our reformers had rejected the use of a liturgy, they would have condemned the practice of the whole Catholic Church in all ages; instead of which, they took it as their guide; else they would have departed from the practice of the apostolic age itself, and have run into the wildest extravagancies of enthusiasm and fanaticism.

THE USURPED jurisdiction of the Roman See was lawfully and canonically abolished in England in the reign of Henry VIII.; after which it was as perfectly extinct as if it had never existed. That which at this time chiefly tended to open the eyes of Englishmen to the necessity of extricating themselves from the spiritual darkness in which the Roman dominion had involved the Church, was the permission which was granted them to understand the public prayers. By Archbishop Cranmer's persuasion, Henry allowed the publication of a book called "The King's Primer;" which contained translations from the Latin rituals of a part of the matter which forms the foundation of the Book of Common Prayer. It began with an admonition to the reader; and contained some very sharp and severe reflections upon the popish devotions and prayers to saints. The Roman Breviary and Missal were, and still are, filled with prayers and addresses to saints, adoration of the Host or Eucharist, and to images of the Blessed Virgin, which was both profane and idolatrous; but which our reformers entirely expunged.

UPON the accession of Edward VI. in 1547, more decided steps were taken to secure to the Church the inestimable benefit of a reasonable and spiritual public liturgy in the English language. Strype says, that in the Convocation which met in December that year, it was unanimously ordained that the Communion should be

administered in both kinds to the people throughout the kingdoms of England and Ireland; and this Canon was confirmed by act of Parliament. The king then appointed fourteen grave and learned men to assemble at Windsor Castle; and "there to treat and confer together, and to conclude upon and set forth one perfect and uniform Order of Communion, according to the rules of Scripture, and the use of the primitive Church." This office was enjoined to be used throughout the realm by proclamation; and all persons were required to receive it with due reverence.

THIS LED the way to the compilation of the first liturgy by the same persons, who were empowered by a new commission, in which the communion office with some amendments was inserted. The Commissioners were—Archbishop Cranmer; Bishop Ridley, of Rochester; Bishop Goodrich, of Ely; Bishop Holbech, of Lincoln; Bishop Skip, of Hereford; Bishop Thirlby, of Westminster; Bishop Day, of Chichester; Dr. Taylor, Dean of Lincoln; Dr. Cox, Chancellor of Oxford, Dean of Christ Church, and of Westminster; Dr. May, Dean of St. Paul's; Dr. Robertson, Archdeacon of Leicester; Dr. Heynes, Dean of Exeter; and Dr. Redmayne, Master of Trinity College, Cambridge.

THESE learned prelates and divines, some of whom were afterwards Martyrs and Confessors, met at Windsor Castle in September 1548. They laid it down as a general rule for their guidance, that they would make no alterations merely for the sake of novelty; but would endeavour to reduce everything to the primitive standard of the first and purest ages of christianity. They proceeded, therefore, carefully to examine the Missals, Breviaries, Rituals, Pontificals, Graduals, Psalters, Antiphonals, and all the other service-books then in use; and to compare them with the primitive Liturgies. In the litany of this book there was a petition, to be delivered from the tyranny of the Bishop of Rome, and from all his detestable enormities. When the book was finished it was subscribed by all the Commissioners except Dr.

Day, Bishop of Chichester, who showed all along great repugnance to the work. Thus, says Mr. Wheatley, was our excellent Liturgy compiled by Martyrs and Confessors, together with diverse other learned Bishops and divines; and being revised and approved by the archbishops, bishops, and clergy of both the provinces of Canterbury and York, was then confirmed by the king, and the three Estates in Parliament, A.D. 1548, who gave it this just encomium—viz. *which at this time,* BY THE AID OF THE HOLY GHOST, *with uniform agreement is of them concluded, set forth, &c.*

"This," says Mr. Downes, "was the state of our first Liturgy; in which our reformers had with great discretion chose rather to retain some things which might otherwise have been lawfully omitted, than by going too far at first, to stagger men of weak and prejudiced minds, whom moderate compliances might bring to temper and reconcile to the reformation. The book was received with general satisfaction; and the most rigid adversaries could not charge it, after the strictest scrutiny, with any contradiction to the Word of God. Nay, Gardiner himself confessed that though, if he had had a hand in it, it should not have been so drawn up, yet since it was done, he thought the use of it lawful, and that he would not only use it himself, but cause all the clergy in his diocese to do so. In the Lady Mary's family, it was indeed rejected, she pretending that it could not be valid because established in the king's minority; but in all other places it gained ground daily, few thinking that our reformers had gone too far; but many desiring, that as soon as the times would bear it, it might be reviewed, and made yet more perfect and complete."

AN ACT of Parliament in November 1549, directed six bishops and six learned men to draw up a form for consecrating archbishops and bishops, and for ordaining priests and deacons. Dr. Heylin conjectures, from the number of bishops and divines, that they were the same parties that compiled the Liturgy, with the exception of Bishop Day. They again made the primitive

Church their model; and they struck out all the corrupt additions and superstitious rites with which the Church of Rome had defaced them. Prayer and the imposition of episcopal hands having been thought the essentials in the primitive Church, they omitted the sandals, gloves, and ring. The oath of supremacy contained a solemn renunciation of the Bishop of Rome's authority; a protestation never to consent to it; and a promise to resist it to the utmost of their power, and inviolably to observe all the statutes made for its extirpation; and also an acknowledgment of the Royal supremacy, with a declaration that they repealed all former oaths to the pope as null and void.

In the year 1551 it was thought proper to review the Liturgy for the satisfaction of many who entertained scruples against some things which they thought too superstitious. It is supposed that the same prelates and divines were again employed to review the Liturgy that had at first compiled it; for their learning and piety were held in the same repute by the public and by the court. Unhappily, Archbishop Cranmer invited the assistance of Martin Bucer and Peter Martyr, two foreign divines, who were more fastidious in making unnecessary changes, than careful to follow the rule which had guided the original compilers.

At the end of the preface a Rubric was added, which enjoined all priests and deacons to say the morning and evening service daily, either privately or in public, unless they were hindered by any urgent cause; and to let a bell be tolled, a convenient time beforehand, to give notice to those who were disposed to come to Church. The declaration was placed next after the preface, and the explanatory notes which followed in the first Liturgy were omitted; and the service was appointed to be said in that part of the Church where the people could best hear. The use of Albs, Copes, and Tunicles, was prohibited; and nothing but a surplice was allowed to be worn by a priest or a deacon; and their Rochet by bishops and archbishops.

THE SENTENCES, confession and absolution, were added to the commencement of the daily morning and evening service; the Hallelujah at the end of the responses was now omitted; and the order for singing the lessons, epistles, and gospels, and for the use of the song of the three children in Lent only, was expunged. The hundredth psalm was inserted in the morning service; and the ninety-eighth and sixty-seventh in the afternoon service. The Athanasian Creed was now directed to be said on so many of the Saints-days as to come in course about once a month. The use of the Litany was enjoined on Sundays, on account of the greater concourse of people on that day, as well as on Wednesdays and Fridays; and some of the occasional collects were added at the end of it. The Introits and also the double Communion at Christmas and Easter were all omitted; and the hymn for Easter-day was now appointed to be sung instead of the ninety-fifth psalm; and the hallelujahs, versicles, and collect at the end, were omitted. The feast of St. Mary Magdalene was struck out of the calendar; and the collect for the feast of St. Andrew was changed for that now in use.

THE TITLE of the Communion office was, "The Supper of the Lord, and the Holy Communion, commonly called the Mass;" but the last words, "commonly called the Mass," were struck out; and the office was to be said in the body of the Church or Chancel, in the same place where the morning and evening prayers were appointed to be said, the priest standing on the north side of the Holy Table. It began then as at present, with the Lord's prayer and the prayer for purity; but the reviewers now added the Ten Commandments, with the brief but most pious petition at the end of each for the forgiveness of our past offences against them, and for grace to keep them for the time to come. To the preface of the prayer for the whole State of Christ's Church, the words "militant here on earth," were added; and the latter part of the prayer itself, but which is still retained in the

Scottish National Office, was omitted. A new exhortation was added, to be used when people were negligent in coming to the Communion; the substance of the former part of which is contained in the second Exhortation now in use. The latter part, which is now omitted, was addressed to those who, according to the irreligious custom of popish times, and which is still continued in presbyterian places of worship, staid out of mere curiosity during the administration of the Eucharist; but who did not communicate. This rebuke is not now necessary; and it has been discontinued.[1]

THE OTHER exhortations were altered and transposed; and the clause relating to Auricular Confession was entirely removed; and the exhortation to those "who cannot quiet their own conscience," was inserted directing such to go to "some learned and discreet minister of God's Word and open his grief: that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel

[1] IT IS AS follows:—"AND WHEREAS ye offend God so sore, in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more, which thing ye shall do if ye stand by as gazers and lookers on them that do communicate, and be no partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God? Truly it is a great unthankfulness to say nay, when ye be called, but the fault is much greater, when men stand by, and yet will neither eat nor drink this holy Communion with others. I pray you, what can this be else but even to have the MYSTERIES OF CHRIST in derision? It is said unto all, 'take ye and eat;' 'take and drink ye all of this,' 'do this in remembrance of me.' With what face then, or with what countenance shall ye hear these words? What will this be else but a neglecting, a despising, a mocking of the Testament of CHRIST? Wherefore rather than you should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech [you] ponder with yourselves from whom you depart: ye depart from the Lord's table: ye depart from your brethren, and from the banquet of most heavenly food. These things, if ye earnestly consider, ye shall by God's grace return to a better mind; for the obtaining whereof, we shall make our humble petitions while we shall receive the holy Communion."

and advice." That rubric which required water to be mixed with the wine was expunged; and the exhortation to "confess to God and His Holy Church," was altered to, "make your humble confession to Almighty God before this congregation here gathered together in His Holy Name."

THE PROPER prefaces were allowed to remain; and the Trisagium was reduced to its present form. In the prayer of consecration, the petition for the sanctification of the elements by God's Word and Spirit, that they might be to us the Body and Blood of Christ, was altered to a prayer; "that we, receiving the creatures of bread and wine, according to our Saviour's institution, might be made partakers of His most blessed Body and Blood." At the distribution, the words, "the Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life," were laid aside; and on the suggestion of the German assistants, the words were substituted, "Take and eat this in remembrance that Christ died for thee, and feed on Him in thine heart by faith with thanksgiving." And at the delivery of the Cup the same uncatholic substitution was made of a mere memorial of Christ's death, by striking out the words, "the Blood, &c.," and enjoining the clause to be used; "Drink this in remembrance that Christ's Blood was shed for thee, and be thankful." The object which the German divines had in view was to remove the *sacrificial* character from the Eucharist; and to substitute a *bare memorial* of the death of Christ. Bucer objected to the use of the original benedictions as superstitious; and he prevailed with the Commissioners to make the above alterations. He also objected to the prayer of oblation which was in the first Liturgy, and in all primitive liturgies; and it was very unadvisably removed to the post communion, where it remains dislocated till this day. The sentences from Holy Scripture which were used in the post communion were discontinued; and the order of the whole office was reduced to nearly the same state in which it is at present.

In the first Book the bread was appointed to be round and unleavened, as it had been in popish times; only somewhat larger and thicker than before, that the priest might easily break it into two or more pieces. The bread was now directed to be such as is usually eaten; but the best and purest that can be procured. The rubric acknowledged that in the primitive times the communicants always received the sacrament of the Body of Christ in their hands; but as it had been frequently secreted and abused for superstitious purposes, the priest was, in the first book, directed to put the bread into each communicant's mouth; but at this review it was again ordered to be given into the communicant's hands. The bread and the wine were to be provided by the curate and the churchwardens, at the charge of the parish; and every parishioner was required to communicate at least three times a year, of which Easter was to be one; at which time he was to reckon with the priest or his deputy, and to pay all the ecclesiastical duties then due. A new rubric was at this time added, declaring the reason why the kneeling posture was retained "for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy communion as might otherwise ensue. . . . It is hereby declared that thereby *no adoration* is intended or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporeal presence of Christ's flesh and blood. For the sacramental bread and wine remain still in their very natural substances; and therefore may not be adored (for that were idolatry to be abhorred of all faithful christians); and the natural body and blood of our Saviour Christ are in heaven, and not here, it being against the truth of Christ's natural body to be at one time in more places than one."

In the baptismal office, the sign of the cross on the child's breast, the exorcism, the chrism, the two last of the interrogatories, the trine immersion, and the unction,

were laid aside ; and the Lord's prayer and thanksgiving after the baptism of the child were added. In baptism the sign of the cross was omitted ; and in the form of matrimony the ceremony of delivering gold and silver to the bride, with the scripture passages thereto alluding, were also removed. The allusion to Toby and Sarah. from the apocrypha, in the first collect, was changed for that of Isaac and Rebecca ; and the sign of the cross at the benediction of the married couple was laid aside. In the order for the visitation of the sick, the Communion was ordered to be consecrated in the sick person's house ; and the psalm at the beginning, the allusion to Toby and Sarah, and the mention of the sick person, were expunged.

In the burial office, the prayers for the person to be interred, the proper psalms, the suffrages, and the order for the Communion, were struck out. In the office for the Churching of women, the Rubric which directed the Chrism to be offered, was struck out. The Title of the Commination was altered to "A Commination against sinners, with certain prayers to be used diverse times in the year." The offices of ordination drawn up in 1549, were now added to the Liturgy, and declared to be a part of it, with the following alterations. The vestments and the introits of the former office were laid aside ; the idolatrous appeal to the saints and evangelists in the conclusion of the oath of supremacy was struck out ; the ceremonies of delivering the Chalice with bread at the ordination of a priest, and the laying the bible on the neck, with the putting the pastoral staff into the hand, at the consecration of a bishop, were omitted.

The Book of Common Prayer, as now revised and altered, was again confirmed by Act of Parliament in the year 1551 ; when it was declared that the alterations which had been made "proceeded from curiosity rather than from any worthy cause." Calvin, however, wrote very angrily, that it did not go far enough in the removal of Catholic and good usages to please him ; and therefore

that it still contained many relics of popery. The puritans also made many frivolous and some malicious objections to it; but the adherents of the See of Rome, not finding anything in it contrary to the Word of God, continued to communicate in the reformed Catholic Church of England. Bishop Ridley defended the office in a letter to the Exiles of Frankfort, against Calvin's peevish criticism; and on All Saints-day, when it was appointed to be used, he officiated by it at St. Paul's Cathedral; and in the afternoon preached at St. Paul's Cross in defence of the alterations made by martyrs who have hallowed it with their blood. Upon the accession of Queen Mary, of *bloody* memory, both the act establishing this Liturgy, and that confirming the former in 1548, were repealed in her first parliament, as being inconsistent with the Romish superstition, which she was resolved to restore.[2]

[2] Downe's Lives of the Compilers of the Liturgy; with an historical account of its several Reviews; Wheatley's Rational Illustration of the Book of Common Prayer of the Church of England; Burrow's Summary of Christian Faith and Practice, &c.; Strype's Memorials of Cranmer.

CHAPTER II.

REVIEW OF THE LITURGY; THE SECOND OF EDWARD VI. ADOPTED; ADDITIONS AND ALTERATIONS MADE; THE POPE OFFERS TO CONFIRM IT; HIS OFFER REJECTED, HE THEREFORE EXCOMMUNICATED ELIZABETH AND HER PEOPLE—SECESSION OF THE PAPISTS, SHOWN TO BE SCHISMATICS—THE PURITANS—HAMPTON COURT CONFERENCE—ANOTHER REVIEW—ALTERATIONS IN THE LITURGY.

Upon the accession of Queen Elizabeth, the act of repeal which had been passed in Queen Mary's reign, was itself repealed; and the Latin service was for ever discarded. Commissioners were appointed to review the Second Book of King Edward, and to frame a Liturgy for the use of the Church of England. Mr. Camden, in his history of Queen Elizabeth, says the following were the names of those employed:—Dr. Parker, afterwards Archbishop of Canterbury; Dr. Cox, afterwards Bishop of Ely; Dr. Pilkington, afterwards Bishop of Durham; Dr. Grindall, afterwards Bishop of London, and Archbishop of Canterbury; Dr. May; Dr. Bill; Sir Thomas Smith; and Mr. Whitehead. On account of the state of Dr. Parker's health, Dr. Edward Guest, who was afterwards successively Bishop of Rochester and Salisbury, was appointed to act for him when he was obliged to be absent.

Mr. Secretary Cecil was desirous of having King Edward's First Book re-established; or at any rate to have prayers for the dead, the petition for the descent of the Holy Ghost on the Eucharistic Elements, and the delivery of the bread into the mouths of the Communicants, restored; and he sent several queries to Dr. Guest to that effect, who had the chief care of the whole

review. It was, however, determined that King Edward's Second Book should be adopted, with some alterations, as follow:—A table of proper lessons for all the Sundays in the year was added; and that for the holidays was completed. In the reading of the first chapter of St. Matthew, or the third of St. Luke, the genealogies were ordered to be omitted; in Leap-years the psalms and lessons for the twenty-third day of February were to be read again the following day, except it were on a Sunday, which had its own proper lessons. The habits enjoined by the First Book were restored; and the morning and evening services were appointed to be said in the accustomed place of the Church, Chapel, or Chancel; and the Chancels were to remain as in times past. The petition in the Litany to be delivered from the tyranny of the Bishop of Rome, and from all his detestable enormities, was struck out; and in the petition for the Queen, the words, "strengthen her in the true worshipping of Thee, in righteousness and holiness of life," were added. At the end of the Litany, a prayer for the Queen, another for the clergy, the collect which begins, "Oh God, whose nature and property," &c., and the apostolic blessing, were inserted. The Second Collect to be used in times of dearth and famine, was expunged. In the Communion office, the two forms used at the delivery of the elements were united as they stand at present. The rubric which was added at the previous review against the definition of the corporeal presence of our Lord in the Sacrament, was left out, in the vain hope, by this concession, of reconciling the papists.

The English Romanists continued to attend the reformed Church of England, and to communicate in it; and Pope Pius V. offered to confirm the Book of Common Prayer with what he called his apostolic authority. This was merely a stratagem, with the view of recovering his lost supremacy, which is the *real pivot* of papal error. His confirmation, however, was only to be conferred on the condition that the Church of Eng-

land should again acknowledge the supremacy, and submit to the dominion of the See of Rome. This uncatholic and dangerous condition was firmly rejected; and when he found it impossible to recover his usurped authority, Pius V. changed his tone, and in a furious fit of zeal, excommunicated the Queen and all her subjects, in the year 1568. Ever since, the protestant churches of Great Britain and Ireland are annually excommunicated and anathematized by reading the Bull *in Cœna Domini* on Maunday Thursday. Until the publication of this excommunication, the members of the Church of Rome had attended their Parish Churches; but after the issue of this Bull, they entirely withdrew from the Communion of the Church of England, and formed a separate and most hostile sect.

THE PAPISTS, therefore, without doubt, are the schismatics in England and Ireland. "This [popish] sect," says Mr. Palmer, "arose in the reign of Queen Elizabeth, when certain persons unhappily and blindly devoted to the See of Rome, refused to obey and communicate with their lawful pastors [the reformed clergy], who, in accordance with the law of God and the Canons, asserted the ancient independence of the British and Irish Churches; and the Roman patriarch then ordained a few bishops to Sees in Ireland, which were already occupied by legitimate [protestant] pastors. In England this [popish] ministry is of a later origin; for the first bishop of that communion was a titular bishop of Chalcedon in the seventeenth century [1623, a century later than the commencement of their schism]. I must observe farther, that the orthodox and undoubted [protestant] Bishops of England and Ireland, are the only persons, who in any manner, whether by ordination or possession, can prove their descent from the ancient saints and bishops of these isles. It is a *positive fact*, that they and they *alone* can trace their ordinations from Peter and Paul, through Patrick, Augustine, Theodore, Colman, Columba, David, Cuthbert, Chad, Anselm, Osmond, and all the other worthies of our Church. No

popish bishops [in Great Britain and Ireland] can by any possibility trace their descent by ordination from the original pastors of our churches; for their line of succession began at Rome, scarcely more than two centuries ago; and none of them have ever received ordination from any British or Irish bishops descended from the ancient line of prelates, who for so many ages have represented the apostles in these realms. These facts are sufficient to prove that the orthodox bishops *in possession* are really the true, the apostolical ministers of God. And hence we are justified in demanding of schismatical [popish] bishops, 'wherefore do you presume to invade the offices of those whose predecessors have possessed these churches from the beginning? What can your claims avail against the representations of those primitive British and Irish bishops, with whom you cannot trace a single link of connection? Cease, then, to trouble an inheritance which God has entrusted to others, and before it is too late, implore His pardon for the schism of which you have been guilty.'"

THE PURITANS also assaulted the Liturgy with equal malice and bitterness; and they were secretly encouraged by the Earl of Leicester and some other great men at court, through whose means they obtained considerable advantages. On the happy accession of James I. their hopes were keenly excited, that a sovereign educated amongst presbyterians, would gratify their desire for the extermination of the Church of England. Accordingly, they exerted all their influence at court, and attempted to prejudice James in their favour, on his progress to London, by petitions; one of which, from the alleged (although not the real) number of signatures, was called the *millennary petition*. These unfair attempts roused the spirit of the Church, and of the two universities; and they presented counter addresses. Although the puritans made the most grievous complaints against the Liturgy and the government and discipline of the Church; yet James was too sagacious to be so easily deceived, after the experience he had

had of the turbulence of presbyterianism, and the vehicle of sedition which his Scottish subjects had made of extemporary prayers.

DESIROUS, however, of satisfying the puritans, he appointed a conference to be held in his own presence at Hampton Court, between the chiefs of the puritans and some bishops and clergy. On Thursday, the 12th of January, Dr. Whitgift, Archbishop of Canterbury, the Bishops of London, Durham, Winchester, Worcester, St. David's, Chichester, Carlisle, and Peterborough; the Deans of the Chapel Royal, Christ Church, Worcester, Westminster, St. Paul's, Chester, Windsor, with Dr. Field and Dr. King, on the side of the Church; and on the side of the puritans, Dr. Reynolds, Dr. Sparks, Mr. Knewstubs, and Mr. Chadderton, met together at Hampton Court. The conference lasted three days, the 12th, 16th, and 18th of January; and his majesty pleaded the cause of the Church with great learning and judgment; and after a patient hearing of the puritan objections, he declared, in his jocular way, if this was all they had to say, he would make them conform, or else he would *herry* them out of the land; that is, he would clear the land of them.

SOON AFTER this conference, the Liturgy was reviewed, in order to embody some of the suggestions made by the king and others. The words, "or remission of sins," were added to the Rubric before the absolution; and a collect for the royal family was appointed to be said in the morning and evening services, which merely differed from the present in the preface: "Almighty God, which hast promised to be a Father of thine elect, and of their seed." A petition for the royal family was added to the Litany; and also forms of thanksgiving for rain, for fair weather, for plenty, for peace and victory, and for deliverance from the plague. The Rubric in the office for Private Baptism seeming to favour lay-baptism, the administration of it was confined to a "lawful minister." In the examination in this form, the questions about calling on God for

grace, and the sponsors' persuasion of the lawfulness of the child's baptism, were omitted, and the following words inserted after the two first questions: "And because some things essential to this sacrament may happen to have been omitted through fear or haste, in such cases of extremity, therefore, I demand further of you, &c." The title of the Office for Confirmation was enlarged to "The order for Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according to the catechism following." At that time the Catechism ended with the question after the Lord's Prayer; but Dr. Reynolds objecting to its brevity, and the king thinking his objection reasonable, some questions respecting the sacraments were directed to be prepared; and Dr. Overall, Dean of St. Paul's, was appointed to draw them up. It is to be regretted that something respecting the constitution and discipline of the Church had not been also added at the same time; but that was perhaps left to the individual oral instructions of the clergy. The king said that he would "have a catechism in the fewest and plainest affirmative terms that may be; . . . . that in reforming of a church, he would have two rules observed: first, that old, curious, deep, and intricate questions might be avoided in the fundamental instruction of a people; secondly, there should not be any such departure from the papists in all things, as that because we in some points agree with them, therefore we should be accounted to be in error." [1]

[1] Downe's Lives, &c.; Wheatley; Burrow's Summary, &c.

CHAPTER III.

THE HISTORY OF THE LITURGY CONTINUED.

THE LITURGY remained in this state till the grand rebellion; when Cromwell, being determined to crush the Church of England, issued an ordinance, forbidding the use of the Liturgy under the most severe penalties. "It is useless," says Dr. Harris, "to spend words in exposing the cruelty of this declaration. *Persecution* is written on the very face of it; nor is it capable of a vindication." On the eve of the Restoration, a deputation of the presbyterian divines waited upon Charles II. at Breda; and congratulated him on his attachment to the Covenant, and thanked God for his constancy in the protestant religion. They declared themselves no enemies to moderate episcopacy; only they desired that such things might not be pressed upon them in God's worship, which in the judgment of those that used them might be indifferent; yet by others they were held to be unlawful. The king referred this as well as other things to the wisdom of Parliament; but when he landed at Dover, the puritans, in the true spirit of persecution, demanded the total abolition of the Prayer Book. To this unreasonable demand, Neale says: "the king replied with warmth, that while he gave them liberty, he would not have his own taken away: that he had always used that form of service which he thought the best in the world."

WITH THE view of satisfying the objections of the dissenters, and trying if dissenters *could be* conciliated, Charles issued a Commission, dated March 25, 1661, to twelve bishops and twelve presbyterian ministers,

with nine coadjutors on each side, empowering them "to review the Book of Common Prayer, and to make such alterations in it as might be deemed necessary;" and to continue their sittings for the space of four calendar months. They met for the first time on the 15th April, 1661, in the Bishop of London's house, in the Savoy; and as a preliminary step, the bishops required the dissenters to send in a written statement, containing all their objections to the Liturgy. These objections were sent in on the 4th of May; and after having taken some time for consideration, the bishops returned an answer to them. The dissenters not only revived all their old captious objections, but exercised great ingenuity in inventing new cavils, and multiplying the most trifling objections: in short, they claimed *everything*, but would yield *nothing*. Old Baxter, in particular, would not admit that the Liturgy could be improved or amended; he required it to be swept away altogether, and presented a new one entirely, of his own composition, requiring the Commissioners to accept and establish it. "Without any regard to any other Liturgy whatsoever, either modern or ancient, he amassed together a dull, tedious, crude, and indigested heap of stuff, which, together with the rest of the Commissioners on the presbyterian side, he had the insolence to offer to the bishops, to be received and established in the room of the Liturgy. Such usage as this, we may reasonably think, must draw the disdain and contempt of all that were concerned for the Church." In consequence of the illiberality and the perverse temper of the dissenters in forcing their own opinions upon the Church; which, had they been yielded, would not have had the effect of reconciling them to the Communion of the Church, the conference broke up without anything having been done.

In the month of May of the following year, and whilst the Convocation was sitting, the bishops with their assistants proposed some alterations, and submitted them to the consideration of the Convocation. In

which review they say: "we have endeavoured to observe the like moderation as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered), as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord, assented unto: not enforced so to do by any strength of argument convincing us of the necessity of making the said alterations, for we are fully persuaded in our own judgment (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it anything contrary to the Word of God or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same, if it be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of Holy Scripture itself."

The following are the principal alterations which brought the Liturgy to that perfection and finished beauty in which it now stands. The sentences, exhortation, confession and absolution, which had been prefixed to the morning service at the previous review, were now ordered to be printed and used in the afternoon service. In both the morning and the evening services, the response, "The Lord's name be praised," was added to the priest's invitation, "praise ye the Lord." In February the Psalms were ordered to be ended on the 28th or 29th day of that month, instead of borrowing a day from January and March, as before;

and the 29th to be accounted the intercalary day in Leap year; and the Gloria Patri was ordered to be used after every portion of the hundred and nineteenth Psalm, which had not been done before. The commencement of the prayer for the royal family was altered to, "Almighty God, the fountain of all goodness;" the words "rebellion and schism," were added to the last deprecation in the Litany, to mark the Church's opinion of these great sins; and in the petition for the clergy, the words "bishops, pastors, and ministers," were altered to "bishops, priests, and deacons." The occasional Collects were separated from the Litany: the collect to be used in time of dearth and famine, which was struck out in Elizabeth's review, was restored; and the collects for Ember-days, the High Court of Parliament, All sorts and conditions of men, and the General Thanksgiving, were now first inserted. A proper collect was appointed for Easter-Eve: a collect, epistle, and gospel, were inserted for the sixth Sunday after Epiphany; and an epistle for the feast of the Purification. The first two verses of the fifth chapter of the first epistle to the Corinthians were added to the hymn on Easter-day, to be used instead of the ninety-fifth Psalm; and also the Gloria Patri at the conclusion of it. The collects for the third Sunday in Advent, and for Innocents' day, were struck out, and the present entirely new prayers were inserted: improvements were made in the collect for St. Stephen's day, and in several others.

THE EPISTLES and Gospels were formerly taken out of the old translation of the New Testament; but these were removed, and the new portions were taken from the authorised version. A Rubric was added before the prayer for the Church militant, requiring the officiating priest to place the bread and the wine with his own hands on the altar; and the word *oblations*, was inserted in the parenthesis at the beginning of it; and towards the conclusion, this clause was inserted, "And we also bless thy Holy Name, for all thy servants de-

parted this life in thy faith and fear." The exhortations were altered and improved; and that part which related to lookers on, already given, was expunged. Directions were now inserted to the priest, in the margin of the consecration prayer, to take the bread into his hand and to break it, and also to lay his hand on the chalice and cups. A Rubric was also inserted, directing the manner in which more bread and wine shall be consecrated when the first part is all spent; and the Rubrics at the end of the office, which give directions for the disposal of the remainder of the consecrated elements, and of the people's oblations. In order to put a stop to the malicious clamour and constant upbraiding of dissenters and unreasonable people, the declaration already given of the intention of the Church in requiring the Communion to be received kneeling, was restored at this review; but the words "real and essential presence," were changed into "corporal presence;" and the Doxology was added to the end of the Lord's Prayer, as it had been also in the morning and evening services.

THE FOLLOWING interrogatory was introduced into the office of baptism: "Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?" And this clause was inserted in the collect which immediately precedes the baptism of the child: "Sanctify this water to the mystical washing away of sin." It was assumed that no child, which is capable of immersion, ought to be baptized in private; therefore the directions for dipping were expunged. At the reception in the Church of a child that has been privately baptized, the use of the Cross was enjoined in the same manner as at public baptism. The preface to the office for Confirmation was abridged; and it was appointed to be read before the administration of that rite. There were now also inserted in the office the solemn stipulation for the candidates taking the baptismal vow upon themselves; the mutual salutation; the Lord's Prayer; and the final

collect from the Communion Service. A Rubric was inserted at the end of this office, granting liberty to those to communicate who had not been, but who were ready and willing to be, confirmed, when an opportunity occurs; "and there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

IN THE Catechism, two questions and answers, inserted at the last review, on the doctrine of the Sacraments, were rendered more plain and intelligible. The answer respecting the outward visible sign in the sacrament of Baptism, was "water, wherein the person baptized is dipped, or sprinkled with it:" it was judiciously altered to "water wherein the person is baptized, &c." The reply formerly to the question why infants were baptized, when by reason of their tender age they could not perform the conditions required of them, was: "Yes, they do perform them by their sureties, who promise and vow them both in their names, &c." But this answer having been considered objectionable from the harshness and obscurity of the expression, it was altered into the shape in which it now stands; "Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

A PARTICULAR form for the publication of the banns of Matrimony was inserted; and some expressions in the collects at the end of that office, were altered. In the office for the Visitation of the Sick, the priest was directed to enquire concerning the sick man's repentance; and to administer the absolution when the sick person humbly and heartily desired it. The second collect was enlarged and improved; and a clause relating to the miraculous cures in the gospels, was expunged, being considered improper to be made an ordinary precedent. As the five last verses of the seventy-first Psalm were more adapted to be used as a thanksgiving after recovery from sickness, than as a deprecation in it, they were now omitted. At the end of the office there

were now added a prayer for a sick child; a prayer to be used when there appear small hopes of recovery; a commendatory prayer; and a prayer for persons troubled in mind or conscience.

THAT RUBRIC was now first inserted which directs that the Funeral Service shall not be read over persons who have committed suicide, or who have died unbaptized, or excommunicated; also the proper Psalms for the Funeral Office. In the first collect, the words were changed from "We, with this our brother, and all others departed in the true faith of God's holy name," into, "With *all those* that are departed in the true faith of thy holy name."

IN THE office for the Churching or Purification of Women after Childbirth, the collect was enlarged from "O Almighty God, who hast delivered this woman," by the following addition, "O Almighty God, we give thee humble thanks, for that thou hast vouchsafed to deliver this woman, &c." The hundred and twenty-first Psalm, which was till then used, was removed, and the hundred and sixteenth and the hundred and twenty-seventh were inserted; either of which may be used at the option of the priest. The Doxology was added to the end of the Lord's Prayer; and the Rubric at the end reminds the pious female who has now offered her praises and thanksgiving, that she should not appear before the Lord empty:—"The woman that cometh to give her thanks, must offer accustomed offerings; and, if there be a communion, it is convenient that she receive the holy communion."

THE BLESSING at the end of the Commination was inserted at this review; and Forms of Prayer to be used at Sea were compiled, and placed at the end of the Psalms.

SOME alterations were made in the offices of Ordination; and Deacons were now required to be twenty-three years of age. The Epistle, out of 1 Timothy, iii. beginning at the 8th verse and ending at the 14th, and the sixth chapter of the Acts, from the 2d verse to the end of

the 7th, descriptive of the first institution of the order, were appointed at the option of the consecrator; and a proper Gospel, St. Luke xii. from the 35th verse to the end of the 38th verse. The prayer of St. Chrysostom at the close of the Litany was omitted. The epistles which had been formerly used in the Ordination of the Order of Priests related more particularly to the duties of the episcopal order, and therefore they were removed, and Ephesians iv., from verse 7 to 14, was appointed in their stead. For the same reason, the Gospel from St. Matthew xxvii. was changed for St. Matthew ix. 36, to the end of the chapter; and the Gospel from St. John xx. was removed to the Office for the Consecration of Bishops. The order of the prayers was slightly altered; and the short version of the *Ven Creator* was added to this office.

In the Office for the Consecration of a Bishop the Gospels out of St. John xx. 19, to the end of the 23d verse, relating to the gift of the keys, and St. Matthew xxviii. verse 18 to the end, relative to the episcopal succession to the end of the world, were substituted for the tenth chapter of St. John's gospel. For an Epistle, Acts xx. from verse 17 to the end of verse 35, being St. Paul's charge to the bishops of the Lesser Asia, was added to the former Epistle, 1 Timothy, iii. The following question to the bishop elect in his examination was now also added:—"Will you be faithful in ordaining, sending, or laying hands upon others? *Answer*. I will be so, by the help of God." Formerly the form of words used at the imposition of hands, both in the ordination of a priest and in the consecration of a bishop, were too general, and not sufficiently distinctive of the office; they were in consequence made the malicious jest of both the papist and the dissenter, in their different assaults upon the Church of England. To prevent this, it was now determined to specify particularly, in both those forms, the office and work to which the person was to be admitted. To the whole Liturgy an excellent Preface was prefixed, which was chiefly

drawn up by Bishop Sanderson, in justification of the alterations and additions which were made in this last review.

The foregoing account, in this and the two preceding chapters, is a compendious history of the compilation and the several reviews of the Book of Common Prayer; from which it is obvious that it was entirely the work of the Church of England herself, without any the least interference by the civil power. The bishops and clergy in their convocations alone compiled the prayers, and afterwards made the alterations; and the king and parliament established by their legal sanction and authority that book which the ecclesiastical authority had previously prepared and sanctioned, that "we may all with one mind and one mouth glorify God." On this subject, Bishop Burnet, as cited by Mr. Wheatley, says, "It was indeed confirmed by the authority of Parliament, and there was good reason to desire that, to give it the force of law: but the authority of those changes is wholly to be derived from the convocation, who only consulted about them and made them. And the Parliament did take that care in the enacting them, that might show that they did only add the force of a law unto them: for in passing them it was ordered, that the Book of Common Prayer and Ordination should only be read over (and even that was carried upon some debate; for many, as I have been told, moved that the Book should be added to the Act, as it was sent to the Parliament by the convocation, without ever reading it; but that seemed indecent and too implicit to others) and there was no change made in a tittle by Parliament. So that they only enacted by a law what the convocation had done. . . . The prelates and other divines that compiled [the Liturgy] did it by virtue of the authority they had from Christ, as pastors of His Church; which did empower them to teach the people the pure Word of God, and to administer the sacraments, and to perform all holy func-

tions, according to the Scripture, the practice of the primitive Church, and the rules of expediency and reason; and this they ought to have done though the civil power had opposed it; in which case their duty had been to have submitted to whatever severities and persecutions they might have been put to for the name of Christ, or the truth of His Gospel. But on the other hand, when it pleased God to turn the hearts of those which had the chief power to set forward this good work, then they did, as they ought, with all thankfulness acknowledge so great a blessing, and accept and improve the authority of the civil power, for adding the sanction of a law to the reformation in all parts and branches of it. So by the authority they derived from Christ, and the warrant they had by the Scripture and the primitive Church, these prelates and divines made those alterations and changes in the Ordinal; and the King and the Parliament, who are vested with the extreme legislative power, added their authority to them, to make them obligatory on the subject."

THE ENGLISH Liturgy, therefore, is not a novelty, but agreeable to primitive usage; for it is the production of men who sealed their testimony for Christ with their blood at the fiery stake. That great storehouse of devotion, the Psalms, and that lamp for our feet, the Word of God, make part and parcel of the Book of Common Prayer, and must commend it to the attachment of every humble and devout heart. "It is not," says Mr. Taylor, "for its antiquity alone that I respect and venerate the public worship of the Church. I am struck with its excellence. I admire the beauty, the order, the fitness of the whole service; and to me it appears to bear internal marks of its divine original; for it approaches nearest to the sublime simplicity and inspiration of Scripture. I know not any human composition which in chastity, in grandeur, in energy, in sublimity of thought, and simplicity of expression, can be compared to the established Liturgy of our national Church. There is in the prayers of it such a chastised

and sober dignity, such unaffected humility, such a sanctity befitting the temple of God, such fire of devotion, such inspiration of faith, hope, and charity; such conciseness, and yet such fulness, that nothing short of inspiration has attained to so near a resemblance of that perfect form of prayer which our Divine Master has left us for our use, and for our pattern."

The Rubric directs that "all priests and deacons shall be bound to say, daily, the Morning and Evening Prayer;" which corresponds with God's own appointment in the Mosaic church—"Thou shalt offer upon the altar two lambs of the first year, day by day continually; the one lamb in the morning, the other in the evening." Christians are under greater obligations to serve and please God than the Israelites were; our grace is greater, our promises clearer, and our deliverance is from the bondage of sin, therefore our righteousness ought far to exceed theirs. The public worship and service—*the sweet-smelling savour*—in the Levitical church, both in the matter and the manner, was of divine appointment; but under the gospel dispensation our Lord only appointed the materials and essentials of public worship, leaving the forms and ceremonies to be ordered by his apostles and their successors. The first Christians continued stedfastly in the apostles' doctrine and fellowship, and in the breaking of the bread, and in the prayers; which shows that at that early period there had been stated forms used by the apostles. St. Paul directs Timothy to make prayers and supplications for all men; but especially for kings and all in authority: and he gave the Corinthian church some instructions respecting the celebration of the Lord's Supper, adding, "the rest will I set in order when I come" to Corinth; but especially he says, "Let all things be done decently and in order." Confessions, prayers, praises, thanksgivings, and the eucharistical sacrifice, are commanded to be offered up in the name of Christ, the immaculate Lamb slain from the foundation of the world; for whose merits alone both the Jewish types and the Christian realities are and were accepted.

PRESCRIBED forms of prayer in the public worship of God are both useful and necessary. They oppose and prevent all extravagant levities and impieties which extemporary prayers are calculated to admit; they prevent enthusiasm, which frequently ends in atheism; they are a safeguard to the people, by placing the weak and powerful minister on a level; they prevent ostentation and vain-glory in the learned; and they animate and support the unlearned minister. The people have a previous knowledge of the petitions in which they will be called upon to join; and they can examine and know the nature and condition of church communion. But above all, a Liturgy from which we are not at liberty to swerve, is a constant bond of security for the maintenance of the faith and doctrine of the Church. Whereas, in the use of extemporary prayers, the officiating minister may with great ease introduce his own private opinions, and impose them on his hearers as points of faith. False doctrines and heresies may be more easily propagated by prayers than by sermons; for men will conclude that no man would dare to address to God the Creator, Redeemer, and Sanctifier, that which he himself did not believe to be truth. Besides, in a prayer there is not time to examine passing expressions, as may be done in the delivery of a discourse, the scope and intent of which may be predicated from the text. On the contrary, a Liturgy which has been composed and prescribed by the wisdom of the Church is a complete barrier, under God, to all innovations in faith or doctrine. In the Liturgy of the Church of England we confess the faith of all the ancient creeds; and the frequent doxologies to the most holy and ever blessed Trinity, secure us against Unitarian and other infidel heresies: which is a most especial reason why these sects are such decided enemies to it. Under the shelter of extemporary devotions, all sorts of heresies may, and do, silently gain admission to the hearts of the hearers; whereas in the English Liturgy both priest and people must confess the faith of Christ crucified, and bear witness against every heresy. The character of the Liturgy

cannot be summed up with more sublimity and justice than in the words of one of her best expositors:—

"THOUGH all churches in the world have, and ever had, forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure as ours; which is so judiciously contrived that the wisest may exercise at once their knowledge and devotion; and yet so plain that the most ignorant may pray with understanding; so full, that nothing is omitted which is fit to be asked in public; and so particular, that it comprises most things which we would ask in private; and yet so short as not to tire any that hath true devotion. Its doctrine is pure and primitive; its ceremonies so few and primitive, that most of the Christian world agree in them; its method is exact and natural; its language significant and perspicuous; most of its words and phrases being taken out of the Holy Scriptures, and the rest are the expressions of the first and purest ages; so that whoever takes exception at these must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence: and in the opinion of the most impartial and excellent Grotius (who was no member of, nor had any obligation to this Church), the English Liturgy comes so near to the primitive pattern, that none of the reformed churches can compare with it.

"AND IF anything *external* be needful to recommend that which is so glorious *within*, we may add that the compilers were men of great piety and learning, and either martyrs or confessors upon the restitution of popery; which as it declares their piety, so doth the judicious digesting of these prayers evidence their learning. For therein a scholar may discern close logic, pleasing rhetoric, pure divinity, and the very marrow of the ancient doctrine and discipline; and yet all made so familiar, that the unlearned may safely say, Amen.

"LASTLY; all these excellencies have obtained that universal reputation which these prayers enjoy in all the world; so that they are most deservedly admired by

the Eastern churches, and had in great esteem by the most eminent protestants beyond the sea, who are the most impartial judges that can be desired. In short, this Liturgy is honoured by all but the Romanist, whose interest it opposeth, and the dissenters, whose prejudices will not let them see its lustre. Whence it is that they call that (which the papists hate because it is protestant) superstitious and popish. But when we consider that the best things in a bad world have the most enemies, as it doth not lessen its worth, so it must not abate our esteem, because it hath misguided and malicious adversaries.

"How endless it is to dispute with these, the little success of the best arguments, managed by the wisest men, do too sadly testify; wherefore we shall endeavour to convince the enemies, by assisting the friends of our Church devotions; and by drawing the veil which the ignorance and the indevotion of some, and the passion and prejudice of others, have cast over them, represent the Liturgy in its true and native lustre, which is so lovely and ravishing, that like the purest beauties, it needs no supplement of art and dressing, but conquers by its own attractions, and wins the affections of all but those who do not see it clearly. This will be sufficient to show, that whoever desires no more than to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end, may the God of peace give us all meek hearts, quiet spirits, and devout affections; and free us from all sloth and prejudice, that we may have full churches, frequent prayers, and fervent charity; that, uniting in our prayers here, we may all join in His praises hereafter, for the sake of Jesus Christ our Lord. Amen." [1]

[1] Comber's Companion to the Temple; Down's Lives, Wheatley's Illustrations, Taylor's question "Why are you a Churchman?" answered; Neale's History of the Puritans.

CHAPTER IV.

THE ORIGIN OF DIVINE WORSHIP; INSTANCES FROM THE OLD AND NEW TESTAMENTS; AND OF THE PRIMITIVE CHURCH—THE LORD'S PRAYER; PRAYING IN CHRIST'S NAME—LITURGY OF JERUSALEM; EXTRACTS FROM IT; EXTEMPORARY PRAYERS; HOW FIRST INTRODUCED.

WITHOUT Revelation it was impossible for man to know in what way he should worship his Maker acceptably; and therefore God Himself prescribed the form and manner in which He would be worshipped. He taught Adam to offer up a lamb as a type of the Lamb of God, that in the fulness of time should redeem himself and all his posterity. This sacrificial worship continued in the true Church, and also descended by tradition through all countries and people; and it was conducted by the king or father of the tribe or nation, as their High Priest, and by every head or chief of a family, as their ordinary priests. After the institution of the paschal lamb, which represented Christ, a particular tribe was set aside for the priesthood; and, in addition to animal and other sacrifices, there were forms of prayer prescribed for every occasion. Aaron was a most eloquent man, and he had the gift of a ready and fluent utterance; yet Moses, who was "slow of speech, and of a slow tongue," was directed to instruct him what to say—"On this wise shall ye bless the children of Israel." In the event of uncertain murder, Moses, by Divine command, prescribed to the elders and judges, not only a form of prayer, but also the forms and ceremonies to be observed in its expiation. A form of words was prescribed to the devout Israelite when he separated and presented his tithes. Moses composed a song of thanksgiving

for the deliverance of the Church from the house of bondage; which was sung alternately by himself and all the men, and by his sister Miriam and by all the women of the Church of Israel. The Psalms were all composed for the daily service of the Temple; and they were constantly sung by the Priests, the Levites, and the people; and we read that Christ and his Apostles sang some of them at the Last Supper. On the Cross He repeated the twenty-second Psalm, which was prophetical of His own sufferings. David appointed the "Levites to stand every morning to thank and praise the Lord, and likewise at even." Both Solomon and Hezekiah appointed the Levites to use the Psalms in the Temple Service as the stated daily form of prayers; and after the Babylonian captivity, Ezra restored this invaluable Liturgy.

It seems, therefore, to amount to a demonstration that a prescribed form of prayer is more acceptable to Him to whom all flesh shall come, than extemporary prayers; for in the books of the inspired prophets many forms of prayer for particular occasions are recorded. Had the unpremeditated effusion of the moment been the most acceptable offering to Him, He would never Himself have composed prayers for the Jewish Church; nor have inspired His prophets to have done so. Neither would He have given special promises of forgiveness of sins; nor the acceptance of thanksgivings; nor a blessing upon the use of these forms of prayer in Faith and Repentance. There is one very remarkable instance of His prescribing both the matter and the manner of the deprecation of His wrath; and of His accepting the prayer of His own inditing. In deprecation of a terrible judgment on the Israelites for their impenitence, His prophet directs them to "blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the

ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, where is their God?' THEN will the Lord be jealous for His land and pity His people. Yea, the Lord will answer and say unto His people, Behold I will send you corn and wine and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." It will be observed that not only the words of intercession are prescribed, but the *place* in which the priests and the people were to use the form; so that the order and decent arrangement of Churches are not things of indifference, but of signification and importance. This special form is incorporated in our Liturgy, to which there is a promise of forgiveness annexed; for in this place the word *pity* must undoubtedly mean forgiveness of sins.

AT ANOTHER time God entreated Israel to return to their duty by the Prophet Hosea, after having "fallen by their iniquity." He commanded them to "take with them words," or to use the following form, which He Himself prescribed: "Take away all iniquity, and receive us graciously, so will we render the calves of our lips. Asher shall not save us: we will not ride upon horses; neither will we say any more to the work of our hands [images of wood and stone], Ye are our gods: for in Thee the fatherless findeth mercy." These specimens show also the propriety of brevity in our prayers; and upon the faithful recital of the above short prayer, God graciously promised, not only to turn away His just anger, and heal their backslidings, but, moreover, to be *as dew* unto Israel. At the ceremonial of the laying the foundation of the Second Temple, set forms of prayer and praise were used; and, as we may conclude, by divine prescription. "They set the priests in their apparel with their trumpets, and the Levites, the Sons of Asaph, with cymbals, to praise the Lord,

after the Ordinance of David, King of Israel. And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth for ever toward Israel." From these and numerous other instances that might be produced from Scripture, it appears that the Holy Spirit is given in greater abundance where a Liturgy is used, than where extemporary prayers are offered up in the worship of God. The fact that God Himself composed and prescribed forms of prayer for the Mosaic Church, proves that a Liturgy is the most acceptable mode of worship to Him. The greatest part of our Liturgy is taken out of the Psalms, which are the most sublime Liturgy; and the perusal of the New Testament will show that our Lord always joined in the Liturgical service of the Temple and Synagogues. Our Lord's example and precept, therefore, with the practice of the apostles, and the current usage of the whole Christian Church from the beginning, is sufficient warrant for the use of a national Liturgy; for the public worship should be as unchangeable as its Object, who is the same yesterday, to-day, and for ever, without variableness or shadow of turning. Our sins, infirmities, and necessities are perpetual; and therefore the devout and earnest prayer of *Lord have mercy upon us,* is as necessary and as powerful on this day as it was the day before. The spirituality of prayer does not consist in a perpetual change of words, but in the sincerity of the heart, which is known only to God; and our sincerity and devotion must be greatly excited and kept up in the united prayers of the priest and the people in a known, well-understood, and never varying "form of sound words."

It is the proper province of a priest to address the throne of Grace as an intercessor for the people; who in their turn are bound to make audible responses. The hundred and sixth Psalm is a continued prayer and form of praise; and the people are exhorted to bless the Lord God of Israel from everlasting, and world without end; "and let all the people say, Amen." At the dedication

of the Temple the priests and the Levites praised God by their usual form, saying, "for He is good, for His mercy endureth for ever." Solomon had a divine commission for the dedication of the Temple; and therefore he composed a prayer which received the divine attestation of its acceptance by the Temple being filled with the glory of the Lord or the Schechinah, the visible symbol of the divine presence; and let it never be forgot, that we have the solemn promise of the constant presence of God the Son *in the midst of us,* wherever two or three are gathered together for His worship in spirit and in truth. After Solomon had prayed and the priests done sacrifice, then the people made their responses, and "bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying, He is good, for His mercy endureth for ever." This service was ordered by the Spirit of God; and it is, therefore, a demonstration that He hears and approves of the part allotted to the people in the public worship. This laudable custom, as well as most of the institutions of the Christian Church, were borrowed from the Mosaic; and the apostles continued the practice, and admitted the Christian people to the happy privilege of bearing their part in the public worship of God. St. Paul has determined that even the ignorant and the unlearned have a duty assigned to them in the public worship; "else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say *Amen* at thy giving of thanks?"

Our Saviour taught His apostles in the commencement of His ministry, and prescribed through them to the whole Christian Church, a set form of prayer, commonly called the Lord's Prayer; which is the rule of our desires, and the pattern for the composition of our prayers. About two years afterwards He gave His apostles a peremptory command, that when they prayed they should use precisely the same words, which he had before taught them as a pattern for their prayers. Almost all the petitions in the Lord's prayer existed in

various forms of the authorised Jewish prayers; and the compilation of His own prayer out of the Jewish liturgy, shows that He approved of forms of prayer. Every national church in the whole world uses a liturgy, except the presbyterians and dissenters; who in this respect follow the example of the Romanists, whose liturgy being in a dead language, entirely reduces the people to mere auditors and spectators, and cheats them out of their most precious privilege. "The daily service," says the late pious Bishop Jolly, "morning and evening, calls forth our faith, elevates our hope, and inflames our love and charity; for the increase of which, with all that is truly good, we incessantly pray, beginning with the exercise of *repentance*. The confession of our sins is so general, that the most advanced Christian will ever need to say it with a feeling sense of his own imperfections and daily trespasses; and yet it is so contrived, that any particular sinner will find room to recollect his predominant disorders, with their aggravations. And while it fervently excites us, under a sense of our miseries, to cry for mercy, it fixes our faith and hope upon those promises made to mankind in Christ Jesus our Lord. At the same time it puts us in mind of, and earnestly begs grace that we may perform the *whole duty of man* to God, our neighbour, and ourselves, in the exercise of a godly, righteous, and sober life, to the glory of His holy name. The Absolution holds out the hope and gives the sacerdotal assurance of God's pardon; but only if we truly repent and unfeignedly believe His holy gospel. Upon this we have confidence to call upon Him as our reconciled Father in Christ, saying the Lord's prayer; *which* EXCEEDS *all that the tongue of man can say of it,*—A PERFECT PRAYER,—*worthy of its divine Author, embracing all our wants, and adapted to every act of devotion.* The Church, therefore, in obedience to her Lord's express command, "WHEN YE PRAY SAY, OUR FATHER, &c., *inserts it into every distinct office,* as here in the introduction, which is of great influence and importance towards the

right performance of the rest; and they that *negligently miss it*, can expect less benefit from the sequel."

To PRAY in Christ's name is to pray in His mediation, and in dependence on His merits, intercession, and atonement for the acceptance of our prayers; which may be offered up in His name although it be not expressly mentioned, as was done by the early Christians lifting up their voices *with one accord* after the deliverance of Peter and John. Christ was not then ascended when He prescribed His universal prayer; but now that He is, it is offered up as much in His name and mediation as if both were expressed in it: indeed, it is not possible to use it otherwise. The ancient fathers, some of whom conversed with the apostles, and knew their practice, agree in one universal testimony to the use of Liturgies in the apostolic and subsequent ages; and although copies of liturgies were not in everybody's hand then as now, yet every man, from constant daily practice, had it committed to his memory. Paul and Silas joined in the prayers and praises of the Church in their dungeon at Philippi: the former rebuked the Corinthians for using different psalms, doctrines, *tongues*, and revelations; which implies that they had a prescribed form which they had disregarded, and besides, had used a language "not understanded of the people." St. Paul exhorts the Church in the city of Rome to glorify God with one mind and one mouth, which they could not have done by extemporary prayers, or, as at present, in a dead language. There cannot be perfect harmony and "one accord" in public devotions, except in the use of a Liturgy in the vulgar tongue of the country as a common bond of union. St. Paul commanded his favourite Timothy, Bishop of Ephesus, "to hold fast the form of sound words" which he had taught him; and to commit the same to other faithful men, that they might teach others, and hand the same down by tradition to the Church in general. That form of sound words St. Paul had himself received from Ananias, who was

sent to baptize and teach him the Christian doctrines; and it appears to have then reached five successive stages, originating with the Lord of Glory Himself. By the use of the English Liturgy, which is founded on the primitive Liturgies, we realize union and communion with the apostolic and primitive church; and also with the church triumphant, where the just are made perfect. St. John shows us, in the Apocalypse, that the church triumphant in heaven worship God by an uniform set form; for he says the sound of their voices was like "the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA; for the Lord God omnipotent reigneth." The church militant on earth, and the church triumphant in heaven, being but *one family*, it is both reasonable and consistent that during our warfare below we should imitate and unite with our brethren, who, having fought the good fight, are now made perfect through the merits of Christ, and have received their crown of righteousness.

BESIDES the instances of prescribed forms of prayer which abound in the Holy Scriptures, the Liturgies composed by St. Mark and St. James are still extant; although they were corrupted by the adherents of the Roman church. "For," says Mr. Bennet, "besides many things which have a strong relish of that age, that of St. James was of great authority in the church of Jerusalem in St. Cyril's time, who wrote a comment upon it even in his younger years; and it is declared by Proclus and the sixth General Council, to be of St. James's own composure; and it was probably received in the church of Jerusalem within 170 years after the apostolic age. And that there are forms of worship in it as ancient as the apostles seems highly probable. For, first of all, the form *Sursum corda* (lift up your hearts) is there, and in St. Cyril's comment; and the same is in the Liturgies of Rome and Alexandria, and the Constitutions of Clemens, which all agree are of great antiquity; and St. Cyprian, who was living within

a hundred years after the apostles, mentions it as a form then used and received; and St. Austin informs us that that form is derived from the very age of the apostles." To show the truth of the foregoing citation from Mr. Bennet's abridged London Cases, the following extract is taken from a copy, in my possession, of the Ancient Liturgy of the Church of Jerusalem, composed by St. James, its first bishop, from the quarto edition of the work edited by Dr. Rattray, formerly bishop of Dunkeld, and printed in 1744 by James Bettenham; from which it will appear evident that the Liturgy of the Church of England is founded upon the model of that of St. James.

Priest. The love of the Father, the grace of the Son, and the communion of the Holy Ghost, be with you all.

People. And with thy spirit.

Priest. Lift up your hearts.

People. We lift them up unto the Lord.

Priest. Let us give thanks unto the Lord.

People. It is meet and right.

Priest. It is very meet, right, and our bounden duty to praise Thee, to bless Thee, to worship Thee, to glorify Thee, to give thanks to Thee the Maker of all creatures visible and invisible, the Treasure of eternal good things, the Fountain of life and immortality, the God and Governor of the universe: to whom the heaven and the heaven of heavens sing praises with all their hosts; the sun and moon and the whole choir of stars; the earth and sea, and all things that are in them; the angels and archangels, thrones, dominions, principalities, authorities, and tremendous powers; the many-eyed cherubim, and the seraphim with six wings, who with twain cover their faces, and with twain their feet, and with twain they fly; crying one to another with never-ceasing voices and uninterrupted shouts of praise, singing with a loud voice the triumphal hymn to Thine exalted glory, shouting, glorifying, crying aloud, and saying—

People. Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of thy glory.

Hosanna in the highest: blessed be He that cometh in the name of the Lord. Hosanna in the highest.

Priest. Holy art Thou, O eternal King and the Giver of all holiness: Holy is Thine only begotten Son our Lord Jesus Christ, by whom Thou madest the worlds: Holy, also, is Thy Holy Spirit who searcheth all things, even the depths of Thee, O God. Holy art Thou who rulest over all, almighty and good God; terrible, yet full of compassion: but especially indulgent to the workmanship of Thine own hands; for Thou didst make man formed out of the earth, after thine own image, and graciously gavest him the enjoyment of paradise; and when he had lost his happiness by transgressing Thy commandment, Thou of Thy goodness didst not despise nor abandon him, but didst discipline him as a merciful Father, recall him by the law, and train him up by the pedagogy of the prophets. And last of all, Thou didst send Thine only-begotten Son, our Lord Jesus Christ, into the world, that by His coming, He might renew and revive Thy image in us; who descended from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, conversed with mankind, and directed His whole dispensation to our salvation. And when the hour was come, that he who had no sin was to suffer a voluntary and life-giving death upon the cross for us sinners, in the same night that He was betrayed, or rather offered up Himself for the life and salvation of the world:

TAKING bread into His Holy and immaculate hands, looking up to heaven, and presenting it unto Thee, His God and Father, He gave thanks, sanctified and brake it, and gave it to His disciples, saying, Take, eat; this is my body which is broken and given for you, for the remission of sins.

IN LIKE manner after supper, He took the cup, and having mixed of wine and water, He gave thanks, sanc-

tified and blessed it, and gave it to His disciples, saying, Drink ye all of this; this is my blood of the New Testament which is shed and given for you and for many, for the remission of sins. Do this in remembrance of me."

EVERY national or particular Church has an undoubted right to reform or remodel their own Liturgy as shall be most convenient; provided all things be done decently and in order, according to the analogy of the faith. All the most violent and prejudiced enemies of the English Liturgy have never been able to detect any errors in it, either in faith or doctrine; no, not even Pope Pius V. himself, who offered to give it the stamp of his approbation; and it was solely to be revenged on Queen Elizabeth, that in the ninth year of her reign he condemned it, and schismatically broke communion with the Church of England. Immediately after his bull of excommunication, the Jesuits introduced the extemporary mode of worship, in order to seduce the people from the Church, and to forward popish designs. It has ever since been adopted by the puritans and all sects of dissenters in England; and by presbyterians in Scotland. All these parties greatly erred "in independent and patriotic feelings when they laboured to impose a foreign constitution and foreign forms by dint of clamour and by force of faction, in the lieu of those which were maintained as frequently as they were attacked, with all the power of reason, with all the influence of learning, and with all the soberness and energy of genuine piety. Still more strange, unseemly, and unaccountable does this appear when we find the popish hypocrite imitating and aiding the sectarian zealot. That we may fix this remarkable *fact*, which is so generally overlooked or forgotten, we may refer to a remarkable narrative of *Faithful Cummin*, a Dominican Friar, extracted from the Memorials of Lord Cecil. . . . . . . In the year 1567, this monk, with the *reputation* of a *zealous protestant*, was greatly admired for his

seeming piety, especially for inveighing most bitterly against Pius V., then Pope. Nevertheless, he was accused on oath, by three respectable witnesses, of being a false impostor, and a sower of sedition among her majesty's loyal subjects. He was summoned before the Queen in Council, and there examined, when it appeared . . . . that he was ordained by Cardinal Pole; that he had never formally renounced the Church of Rome, nor procured the license of any protestant bishop; that he never attended the prayers of the Established Church, but when the prayers were ended, he came forward and preached; that he never received the Sacrament in the Church of England; that *he used extemporary prayer;* affected the spiritual cant of the puritan faction; and claimed the wide world amongst the flock of Christ scattered over the whole earth, as his parish! He *canted* admirably, and maintained, with every appearance of fervour, that *spiritual* [extemporary] prayer was the chief testimony of a true protestant, and that the set form of prayer in the Church of England was but *the mass* translated! Fearing the consequences of his examination, and of some of the truths proved against him and elicited from him, he wisely thought of retreat. . . . . He soon after went to Rome; and being questioned by the pope, he stated the object and effect of his labours. 'I preached,' said the friar, '*against* set forms of prayer, and I called the English prayers *English mass,* and have persuaded several to pray *spiritually* and *extempore;* and this hath so taken with the people, that the Church of England is become as odious to that sort of people whom I instructed [the puritans], as the *mass* is to the Church of England; and *this* will be a *stumbling-block* to that Church, so long as it is a Church.'"

ALAS! how true a prophet he has been; and we wish dissenters and presbyterians would consider the nature, the object, and the end of their instructor in their uncatholic and dangerous system of worship. For this dia-

bolical and most malignant service done to popery and the arch-enemy of man, the pope commended and thanked Cummin, and gave him a reward of 2000 ducats for his good service.[1]

[1] Bishop Sparrow's Rationale; Bennet's London Cases, abridged; Bingham's *Origines Ecclesiasticæ;* Bishop Bull's English Works, vol. ii., Shepherd's Critical and Practical Elucidation of the Book of Common Prayer; Bishop Walker's Life of Archbishop Whitgift, &c.

CHAPTER V.

ON THE RUBRICS AT THE COMMENCEMENT OF THE DAILY SERVICE—THE CATHOLIC CHURCH—THE PRIESTHOOD; HONOUR DUE TO THEM—DEACONS; THEIR OFFICE—THE GOVERNMENT OF THE ANGLICAN CHURCH—PLACES OF WORSHIP—LEVITICAL ALTARS—THE HOUSE OF PRAYER—"UPPER ROOMS"—FIRST CHRISTIAN CHURCHES—NAVE AND CHANCEL—THE ALTAR; WHY SO CALLED; WHY CALLED A TABLE—CONSECRATION OF CHURCHES; THEIR RELATION TO GOD.

THE RUBRICS are directions, both to the priest and to the people, for the method and order of solemnizing the public devotions. They have received this name from the Latin word *ruber*, which signifies *red*, in which colour they were originally printed; but now, for cheapness and convenience, they are always printed in italic characters. The whole Liturgy, but especially the Rubrics, are the component parts of an Act of Parliament; and consequently they are the statute laws of the land. Therefore, both priest and people are doubly bound to obey and adhere to them; for they bear the double authority of the convocation of the Church and of the parliament of the kingdom.

AT THE END of Table III. of the "Golden Numbers" stands the Rubric for "the Order for Morning and Evening Prayer *daily* to be said and used throughout the year."

"THE morning and evening prayer shall be used in the accustomed place of the church, chapel, or chancel; except it shall be otherwise determined by the Ordinary of the place. And the chancels shall remain as they have done in times past.

"AND HERE it is to be noted, that such ornaments

of the Church and of the ministers thereof, at all times of their ministrations, shall be retained and be in use, as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

THIS RUBRIC treats of the ministers of the Church, and of their ornaments or robes; the times of public prayer; and the places or Churches in which the clergy and people are to offer up their praises and thanksgivings; and the eucharistic sacrifice of the Body and Blood of Christ.

THE UNIVERSAL Church, of which the particular Church of England is a sound and true branch or member, is episcopal; and in the preface to the Ordination Service, the Church of England declares that "it is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same: and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority."

THE CATHOLIC Church, of which the Church of England is a lively and pure branch, is a Society belonging to the Lord Jesus Christ; and it is governed by certain officers and by recognised rules. All the true branches of it united form but one body, of which Christ is the Head; and into which we are admitted or born by baptism; and of which there is but "One Lord, one faith, one baptism, one God and Father of all." It is called in Scripture the kingdom of God; the dominion of Christ; the city of God; the house and household of God; and being a holy house, in which He vouchsafes to be present where two or three are gathered together, it is compared to a temple wherein He is worshipped by both priests and people; it is

called the commonwealth of Israel, and the Body of Christ; to signify that it is an incorporation or spiritual Society of which all particular or national churches are members, and of which Christ is the Head. This Society, complete in all its parts, had a being under its own governors independent of the secular powers from the ascension of our Lord to the conversion of the Emperor Constantine; during all which time it suffered persecution; but it was in its greatest purity. Of this spiritual kingdom, or corporation, Jesus Christ is the king, the Lord, the supreme Head, and the chief Shepherd and Bishop; and under Him, and by His commission, the bishops, as the successors of the apostles, are the chief governors or pastors, the spiritual lords and princes in His spiritual kingdom, corresponding to Aaron and his line of high priests in the Mosaic Church. By its constitution, the Church, or the incorporate body of Christians, is called in Scripture a holy and royal priesthood; because Christ, its head, like His type Melchisedeck, is a sacerdotal Sovereign or regal priest; and because He has committed the administration and government of His kingdom on earth to ministering priests, who are His vicars, substitutes, vicegerents, and ambassadors both in His kingly and priestly offices, throughout the whole Christian world.

It is evident from Scripture that the priesthood is an honourable office; for St. Paul asserts that "no man taketh this honour [or office] to himself, but he that is called of God, as was Aaron." Well, Aaron was called to his high office by God's own designation, who ordered Moses to consecrate him; and the apostle assures us that Christ Himself, to whom all power in heaven and earth was delegated, "glorified not Himself to be made a high priest;" that is, He assumed not the high office of the priesthood, although none could be so highly qualified for it, until He was commissioned by the descent of the Holy Spirit visibly on the banks of the Jordan, and the voice of God the Father declared "Thou art my beloved Son; in Thee I am well pleased."

And again; the Lord Jehovah, who said unto my Lord the Messiah, sit thou on my right hand until I make thine enemies thy footstool, said: "Thou [Christ] art a priest for ever, after the order of Melchisedeck." God being the source and fountain of all honour and power, could alone institute the priesthood, first in the patriarchs and heads of families; secondly, in the Mosaic Church in the sons and successors of Aaron; and lastly, in the Gospel Church in the apostles and their successors, who are to extend to the very end of time. God has taken the clergy, who are men of like passions with ourselves, from among men; has separated them from the rest of the people; and ordained them to offer the oblations and prayers of the people and the Christian sacrifice to God for their sins. He gave them power to bind men in their obstinate and wilful sins; and to loose or absolve them from their actual sins on true and evident repentance. Having constituted them stewards of His mysteries, He has empowered them to treat with and for Him, as His vicars or substitutes; to covenant with man, and to promise in God's name, in the ministration of His two sacraments, which are the seals of His covenant.

THE HONOUR, says Dr. Brett, "which the ministers of Christ may reasonably expect from you, is not that they may be attended like officers of state, with trains and equipages, or like the princes of this world, *to exercise dominion over you*. For although they know that they are the chief among you as to *spiritual* matters, yet they know also that they are to be your ministers, that is, your servants; and to follow the example of our great Master, 'the Son of Man, who came not to be ministered unto, but to minister.' Therefore we His priests are, and ever shall be, ready to serve you in all holy functions and ministrations. But we cannot do this unless you pay us that honour which belongs to us as priests of the Most High God. For unless you receive us, and hearken to us as to the ambassadors of God; unless you 'account of us as the ministers of

Christ, and Stewards of the mysteries of God,' and accordingly receive His Sacraments or mysteries at our hands; unless you come to our public assemblies that we may offer up the sacrifice of prayer and praise for you; unless after the humble confession of your sins, you receive the absolution which we declare and pronounce to the penitent; unless you obey us in spiritual matters, and submit to the Word of God as we truly and rightly expound it to you according to the Scriptures, it is not in our power to do you service. For if when we come to give God an account of our ministry, and for want of your obedience and submission to our doctrine, are forced to give it up with grief and not with joy, the Holy Spirit of God tells you 'that it will be unprofitable to you:' you will be the sufferers by it. For when we have warned you of your duty, we have done our part, and shall save our own souls; but it shall fare worse with yours if you do not hearken to us, because when you know 'your Master's will, and yet will not do it, ye shall be beaten with many stripes.' Besides, your despising us, and slighting our admonitions, shall add to the weight of your sins: for it was to us the priests of God that Christ spake when He said, 'He that heareth you, heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me, despiseth Him that sent Me.'"

As THE Christian hierarchy is copied from the Mosaic church, so the apostles instituted the order of deacons, corresponding with the Levites under the law; for "what the high-priest, the priests, and the Levites were in the temple, that the bishops, presbyters, and deacons are in the church." In enumerating the orders of the Christian ministry, St. Paul calls the deacons "teachers;" and "God hath *set* [or appointed] some in the Church, *first* apostles, *secondly* prophets, *thirdly* teachers." Deacons are sharers of the Christian priesthood in a subordinate degree; but they cannot consecrate and offer up the Christian sacrifice in the holy communion; nor absolve the people either individually or collectively of

their sins. With the bishop's license they have power and authority to minister in the public prayers; and to offer up the people's prayers as their spokesman and intercessor. They have also power and authority to represent God, and to stand in His stead in the administration of baptism; to receive the baptized into covenant with God; to enrol them in the number of Christ's faithful soldiers and servants; to grant them, in this sacrament, remission of sins, by spiritual regeneration and justification; to give them, in God's name, the promise of everlasting life; and to write their names in the book of life.

THE WORD deacon means a *servant;* and St. Paul calls our Lord himself a servant or deacon: "now I say that Jesus Christ was a *minister* [Gr. deacon] of the circumcision, for the truth of God." The deacon's office is of a double nature; first, servile, like the Levites, with respect to the bishops and priests; and one of the Nicene Canons decrees, "let the deacons contain themselves within their own bounds, and know that they are the bishops' *servants,* and inferior to the presbytery." They are subservient to the bishops and priests in all holy offices, and in all ecclesiastical affairs. Secondly, they are sub-almoners to the Church to look after distressed widows and orphans, necessitous and sick persons; and to take care that their wants are duly supplied from the Church's funds. Deacons have always been in the Church since the days of the apostles; for we find St. Paul saluting them, and giving instructions to Timothy, Bishop of Ephesus, for their qualifications. And Ignatius, Bishop of Antioch, in his epistles, calls them "ministers of the mysteries of Jesus Christ;" and directs that they may be "reverenced as the command of God."

THE CHURCH of England, that is, the whole Anglican Church in Great Britain, Ireland, and the Colonies, is governed and administered by these three orders of ministers, and by none other. The highest order, or the bishops, have alone the right to ordain and send

others into Christ's vineyard, in virtue of their divine commission; for it was to the apostles only that He, the Chief Bishop, gave the power to ordain others at the time when He ordained them to the office and bishoprick which He had held and exercised whilst on earth. At His ascension He took the eleven apostles *alone*, and none of the other disciples, out to Mount Olivet, and laying His hands on them, He gave them their apostolic commission as full and complete as He Himself had received it from God the Father—"As my Father sent me, so send I You; and lo, I am with you always, even unto the end of the world. By virtue of that power, both in heaven and on earth, which has been conferred on me, I empower and commission you and your successors as my representatives to the end of the world, to enlarge, settle, and govern the Church which I have purchased with my own blood, and founded on the rock of a holy faith." These men all died martyrs within a few years; and the end of the world has not arrived yet; therefore there can be no doubt but that His being always with *them* to the end of the world, meant with their successors in the apostolic office, until "the last syllable of recorded time." The bishops and clergy of the Christian Church, therefore, had the same divine call and appointment as Aaron and his hierarchy had; and it is a greater sacrilege to usurp their office than it was in Korah to seek the Mosaic priesthood; for Moses was only a servant in that house in which Christ is the builder, the Lord, and the master. It must be a greater act of sacrilege to invade the office of the Christian priesthood than the Jewish; because the honour of the ministry rises in proportion to the dignity of the ministration. And therefore as the *realities* are greater and more valuable than their *types;* and as heaven is better than Canaan, its earthly type; so the sacraments of the Gospel and the declaration of the whole counsel of God are certainly much preferable to all the burthensome rites and ceremonies, the offerings and the expiations of the law.

WHEREVER there is the worship of the true God, there must be a place appropriated and rendered relatively holy or sacred for its performance. After the fall, the Lord Jehovah taught Adam to worship Him by the sacrifice of a lamb; which represented the Lamb of God then devoted to death, as an atonement for Adam's sin, and for that of all his posterity. It is probable that God had also appointed the place for His worship; and that Adam built an altar in that place. Noah built an altar after the flood; and sacrificed the *clean* animals that had been appointed from the beginning. In every place where the patriarchs sojourned, they built altars; the form and materials of which God Himself condescended to describe and appoint. When He set aside the tribe of Levi as His ministers, He instructed Moses to build a moveable tabernacle, which He minutely described; and the furniture of which, to a pin, a ring, and a dish, He commanded to be made according to a specific pattern of each particular article of furniture which He showed to Moses in the mount. He chose the place where the offerings of the Mosaic church should be made; and He would not accept them if they were offered in any other place than in that place where He had put His Name: "Take heed to thyself that thou offer not thy burnt-offerings in *every place* that thou seest; *but in the place* which *the Lord shall choose* in one of thy tribes, *there* thou shalt offer thy burnt-offerings, *and there* thou shalt do all that I command thee." *Deut.* xii. 5, 13, 14. When they became a settled people, Solomon's temple became the chosen place, and afterwards the second temple; which continued until the destruction of their city and commonwealth. Our Lord assured the Samaritan woman that Jerusalem was the true place for the worship of the true God; and when He drove the dealers and money-changers out of the outer court, which was the exclusive place for the Gentiles, He gave the Christian Church a foretaste of her privileges, by declaring the outer court to be also relatively holy, and part of His house: "My house shall be

called, or shall be, a house of prayer for all the nations." Therefore "the place of prayer," says Mr. Mede, "for all nations is a part of my Father's house; and if my Father's house, then [it is] holy, and not to be profaned. For whatsoever is His, is holy; relative holiness being nothing else but the peculiarity a thing hath to God-ward. Of this, if any man doubt, that quotation of St. Luke concerning that which first openeth the womb, will put him out of doubt: For whereas the law saith, 'every male that openeth the womb is *mine*,' that is, the Lord's; St. Luke utters it, 'every male that openeth the womb shall be called *holy to the Lord;*' ergo, to be the Lord's, and to be holy, are synonima."

AFTER CHRIST'S Ascension, and whilst the apostles had the fear of the Jews before their eyes, they met in *an upper room*, probably that in which our Lord ate the last Passover; and in this apartment they had met on the first day of the week at Penticost, where they were baptized with the Holy Ghost and with fire. With that lingering attachment with which, as Jews, they clung to the Temple after its glory had departed, the apostles went daily into its precincts at the hours appointed in the Mosaic Church for prayer; but the Eucharistic oblation, which is called in the Acts "the breaking of *the* bread," was offered up in the upper rooms where they celebrated in secret the mysteries of their religion, lest the Jews might disturb and disperse them. In St. Paul's ministry "upper rooms" were still the Churches; for preaching at Troas, in a lengthened discourse, one of his young hearers, Eutychus, sitting at an open window, fell into a deep sleep, and fell down from the third floor of the house. As that apostle frequently salutes the household of certain eminent men, and the Churches in the houses of others, it is evident that the upper rooms of these men's houses were the Churches where the early Christians met for their public worship. St. Paul frequently preached in the synagogues, where there were any; but it is not to be supposed that he was allowed to collect a Christian congre-

gation in them for the worship of God; still less is it probable that either "the vagabond Jews," or the heathen magistrates, would suffer Christian Churches to be erected and used for public worship alone, as at present.

DURING the first three centuries the places of worship were still concealed from their enemies and persecutors; yet they were known to the Christians, and attended in as unostentatious a manner as possible. When, however, the conversion of Constantine gave them security of person and property, Churches, properly so called, were erected; and the Emperor himself built a magnificent Church at Constantinople, and dedicated it to the honour of the apostles. As the incorporated body, called the Church, has always received the symbolical name of a ship, so the material building has ever been built of an oblong shape resembling a ship, to remind us that the whole Church, consisting of only eight persons, was saved in the Ark; and that steadfast in faith, joyful through hope, and rooted in charity, we may so pass the waves of this troublesome world, that finally we may come to the land of everlasting life, there to reign with Christ, world without end; and also to remind us that as there was no salvation for those who were *not in the Ark*, so there is no salvation for us out of the ship of the universal Church; but all out of it must perish, as did the antidiluvians.

CHURCHES have always been divided into two parts, retaining more or less resemblance to the shape of the Cross; the larger portion, corresponding to the upright shaft has always been called the *Nave*, from the Latin word *navis*, a ship, and has ever been appropriated to the people or the lay congregation; whilst the east end resembled the part of the Cross above the transverse beam, and has ever been set aside entirely for the clergy. It is considered more sacred than the nave, and was called the *sacrarium;* but it is now called the *chancel*, because it is divided from the nave by a rail. "The nave," says Wheatley, "was common to all the people,

and represented the visible world; the chancel was peculiar to the priests and sacred persons, and typified heaven; for which reason they always stood at the east end of the Church, towards which part of the world they paid a more than ordinary reverence in their worship; wherein Clemens Alexandrinus tells us they had respect to Christ; for as the East is the birth or womb of the natural day, from whence the sun (the fountain of all sensible light) does arise and spring; so Christ, the true Sun of Righteousness, who arose upon the world with the light of truth, when it sat in the darkness of error and ignorance, is in Scripture styled the East: in Zechariah the Messiah is called the BRANCH; and in St. Luke the DAY SPRING: in all which places the original words signified the EAST, and are so rendered in all other versions of the Bible; and therefore, since we must in our prayers turn our faces toward some quarter, it is fittest it should be towards the east, especially since it is probable even from Scripture itself, that the majesty and glory of God is in a peculiar manner in that part of the heavens, and that the throne of Christ and the splendour of His humanity has its residence there."

THE ALTAR or Communion Table always stands within the rails in the Chancel; into which no lay persons ought to enter. It is justly called both an Altar and a Table, for two distinct and significant reasons. Christ said at His last Supper, "For their sakes I sanctify myself;" that is, I *offer* myself a sacrifice to die as an expiatory sacrifice for them; by which He meant, that in the institution of the Eucharistic bread and cup, He made an oblation of Himself, and the following day suffered and died on the Cross. The sacrifices under the law of Moses were only *types* of this all-sufficient expiatory sacrifice; but the Sacrament which He instituted of His body and blood, represented by bread and wine, is a sacrifice *commemorative* of His Cross and Passion, and "shews the Lord's death until He come." The Eucharist being a sacrifice, it is therefore

offered by the officiating priest *to* God, in the prayer of consecration; and being also a Sacrament, it is distributed to the faithful people *from* the holy *Table;* which is therefore first an altar *on* which to offer the commemorative sacrifice to God; and secondly, a Table *from* which to feed the people with the bread of life, the cup of salvation; being the materials of the sacrifice, and the representative symbols of the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

CHURCHES ought always to be consecrated by the bishop of the Diocese; and set solemnly apart with the rites of a formal dedication to the exclusive service of Almighty God. For although the earth be the Lord's, and the fulness thereof; yet when a Church or any other place is solemnly devoted to Him and to the worship of His most holy name, He takes possession of it, as it were, for Himself invisibly, as He formerly did of the Tabernacle and the Temple in a visible manner. "Then a cloud covered the tent of the Congregation, and the GLORY of the Lord filled the Tabernacle." "When the priests came out of the Holy Place then the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the GLORY of the Lord had filled the house of the Lord." After consecration, a Church ceases to be the property of the person who built it; it becomes God's house, which He says shall be called a house of prayer; in which He has promised, in an especial manner, to vouchsafe his presence in the midst of the smallest congregation: "where *two or three* are gathered together in My name, there am I in the midst of them." In all places, therefore, which are called by His name, or on which His name has been called, He Himself has promised to be present, and to bestow His blessing upon those who sincerely call upon His holy name. Therefore the advice of the wisest of men comes with the double recommendation of wisdom and of inspiration: "Keep thy foot when thou goest to the house of God, and be *more ready to hear,*

than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: *therefore* let thy words be few." This advice should ever be before our eyes, and prevent all levity of conduct; all idle and unnecessary conversation; and as much as possible all wandering and worldly thoughts, during divine service, and whilst we are in the house of God; because we are then more especially in His invisible presence.[1]

[1] Galloway's Gate of Prophecy, Sparrow's Rationale; Wheatley's Illustration; Comber's Temple; Mede's Works.

CHAPTER VI.

THE HOURS OF PRAYER—THE TEMPLE SERVICE—CLERICAL HABITS—THE HIGH PRIEST'S ROBES; THEIR MAGNIFICENCE AND TYPICAL CHARACTER; THE VESTMENT; THE COPE; TUNICLE; ROCHETTE; CHIMERE; PASTORAL STAFF; SURPLICE; HOOD; GOWN—LIGHTS UPON THE ALTAR; THE APOCALYPTIC CANDLESTICKS.

WE READ that the two apostles, Peter and John, "went up together into the temple at *the hour of prayer*, being the *ninth* hour," or at our three o'clock afternoon. The Jews divided their day into twelve hours, from sunrising at six o'clock, until sunsetting; six o'clock morning was therefore their *first* hour; their *third* hour was our nine o'clock morning; and their *ninth* hour of the day corresponded with our *three* o'clock afternoon. Their constant daily hours of prayer were nine o'clock morning, and three o'clock afternoon; which are frequently called the time of the morning and the evening sacrifice; when a lamb, typical of the Lamb of God, was offered at each of these hours. God Himself appointed both these hours and these sacrifices as types of the one all-prevailing and complete sacrifice of the Lamb of God for the sins of the whole world; and Christ's death was accomplished at the hours when these typical sacrifices were appointed. About the third hour, or nine o'clock, which was the appointed time of the morning sacrifice, our blessed Lord was delivered to Pilate, accused, examined, and condemned about the sixth hour, or twelve o'clock noon, He was stretched upon the altar of the Cross; and at the ninth hour, or three o'clock afternoon, He laid down His life, at the time of the evening sacrifice in the temple. The appointment of these hours, and the place also for

the morning and evening sacrifice, had reference to the sacrifice of Christ on the Cross; for after the erection of the temple it was absolutely unlawful to offer sacrifices at any other place than at Jerusalem, where our Lord was to suffer. When the lamb was laid upon the altar at all these burnt offerings, the officiating priest took some live coals in a censer from off that altar, and carried them into the holy place before the vail; then he put some incense upon the coals, and offered it up on the golden altar. This significant action occupied about the space of half an hour, during which time the people were engaged in their prayers and praises. And whilst both the priest and the people were so occupied, the lamb was burning upon the altar without, as a *type* of Christ's death; and the sweet-smelling incense was also burning on the golden altar within, upon the coals that had been taken from the altar; and it represented Christ's intercession, that their prayers might be heard, and their imperfect services accepted before God. This was scenically represented to St. John in heaven, by a vision; *Revel.* viii. 3, 4, wherein it was plainly intimated that God smells a sweet savour in the prayers of His people, and accepts them on account of the sacrifice of Jesus Christ, who perfumes them with the spiritual incense of His own merits; and so He makes them a sweet savour unto the Lord. This, therefore, is the reason that the Christian Church in all ages has appointed the hours of *nine* and *three* as the hours of prayer every day; but for modern convenience the first hour has been changed from nine to *eleven,* which is now everywhere the usual hour of assembling for the forenoon service. It is more consistent and proper for us to commemorate the hours of Christ's death and intercession; than it was for the Jews to typify them by God's appointment.

IN ALL AGES of the world, kings, and all in authority under them, have worn distinctive habits, chiefly flowing robes, in the execution of their magisterial offices; even the heathen priesthood had their sacerdotal robes and

insignia. God Himself directed Moses to have robes made for Aaron and the priests "*for glory and for beauty*;" and the wise-hearted men, whose hearts God had filled with the spirit of wisdom, made them in exact conformity to the pattern shown to Moses in the Mount. On each shoulder of the high priest's robe was an onyx stone, on which were engraven the names of the twelve patriarchs, representing the twelve tribes of Israel, for a memorial before God; and having evident allusion to the Christian Church, which St. John says "had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Moses was also directed to make a breast-plate, composed of four rows of precious stones, on which the names of all the tribes of Israel were engraven, like the engravings of a signet. When he wore this breast-plate, the high priest bore continually the judgment of the children of Israel before the Lord. The robe and the ephod were all blue; and golden bells were hung round the lower hem, which sounded as he walked, so that no one should touch him, lest he should die. The ephod was made "of gold, of blue and of purple, of scarlet and fine twined linen, with cunning work;" the breast-plate also was composed of the same materials. The robe of the ephod was all blue; and "the curious girdle of the ephod which is upon it, shall be of the same according to the work thereof, even of gold, of blue, and purple and scarlet, and of fine twined linen." The coat was of fine linen and embroidered; the mitre also was of fine linen, and embroidered; on the front of which was a plate of pure gold, whereon the words were engraved, HOLINESS UNTO THE LORD. The mitre was worn on his forehead; "that Aaron might bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts."

THE HIGH PRIEST'S robes were typical as well as mysterious; inasmuch as they represented the world and the Church in an especial manner, and God Himself

the supreme Head over all. These robes struck even the angels with awe and reverence; for God Himself contrived and appointed them as types. It is related in the 18th chapter of the Book of Wisdom, "that when Aaron in his full robes stayed the plague in the matter of Korah, that the destroying angel was afraid of them, and gave place; for in the long garment was the whole world, and in the four rows of the stones [on the ephod] was the glory of the fathers [or patriarchs] graven; and the majesty of God upon the diadem of his head." When Alexander the Great, at the head of his victorious army, was preparing to besiege Jerusalem, the high priest of that day formed a procession of the priests and Levites in their orders and degrees, and went out at their head to deprecate his wrath. He was dressed in his full robes, and all the others in their sacerdotal vestments; and the king was so overpowered by the magnificence and splendour of the high priest's garments, that in the presence of his whole army he threw himself from his horse prostrate on the ground at the high priest's feet to worship him. He then withdrew his army; and he declared that the most high God had once appeared unto him in a vision, arrayed in those robes of majesty in which he beheld the high-priest habited.

THE CLOTHING in which Christ shewed himself to St. John, in the Apocalypse, was "a garment down to the foot;" or the *poderes* of the Jewish high-priest, which, as we have shown above, was made of blue linen, bordered with hems and adorned with pomegranates of blue, purple, and scarlet, and fine twined linen. The dress of our great high-priest Christ, whom St. John saw walking in the midst of the Churches, was the blue and embroidered *poderes* of the Jewish high-priest; whose colour symbolised the azure sky with its embroidery of stars, which Mr. Galloway thinks may also signify "the moral qualities of heavenly truth and fidelity." "It may be," he continues, "not without allusion to this symbolical robe that the Psalmist describes the heavens as the *vesture* of the Almighty, changed and

laid aside by Him at pleasure."—*Psal.* cii. 2, 6. The girdle was made of gold, blue, purple, and scarlet and fine twined linen; and it, with the other glorious garments of the high-priest, were commonly called the *golden girdle* and the *golden garments.* "The girdle is that by which the garment is confined from flowing loose, and is therefore an emblem of the moral qualities which restrain the conduct and feelings within due bounds; according to that of Isaiah, '*righteousness* shall be the girdle of his loins, and *faithfulness* the girdle of his reins;' and so also St. Paul exhorts the Ephesians to have 'their loins girt about with *truth*;' and the very act of girding the loins is taken by the same apostle as emblematical of the right government of the mind; 'gird up the loins of your mind,' saith he, 'be sober and hope to the end.' . . . . . *Officially* regarded, this dress is the robe and girdle of Christ's high-priesthood; and since it is here presented as covering the whole body mystical of Christ, it invests the members of His body with the same insignia, as sharing in the priestly functions of their great Head; and being, indeed, like Israel of old, with whom they are incorporated, a royal priesthood. *Morally* regarded, it is the robe of divine truth and righteousness, and the girdle of holy and heavenly love; and with the same garments the whole body is invested; the robe flowing down from the head all in one seamless piece, admitting no patchwork of other righteousness than Christ's, and suffering no division and sectarian ministrations. If we would be clothed with this our priestly robe of Christ, we must remain in the unity and membership of His own body; if we would remain in the membership of His own body, we must pretend to no righteousness apart from His."[1]

THE RUBRIC directs that the churches and ministerial ornaments shall at all times of their ministrations

[1] The Gate of Prophecy, by the Rev. W. B. Galloway.—Rivingtons. An excellent work on the Revelation of St. John, theologically and historically expounded.

be the same as those used in this Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth. The official dresses authorised at that time were the Vestment, Cope, Tunicle, Albe, Rochette, Hood, Surplice, and the Pastoral Staff. Of each of which in their order:—

THE VESTMENT was a garment extending from the neck nearly to the feet, closed all the way round with only one aperture through which the head passed. When the Liturgy or other offices were to be performed, the vesture was looped up at the sides, but the front and back hung down. It was composed of different materials; of wool or hair, of linen, silk, velvet, or cloth of gold, and might be of various colours; but it was chiefly white as denoting internal purity. THE COPE is a cloak which reaches from the neck nearly to the feet; it is open in front, except at the top, where it is united by a band or clasp. Mr. French says, "A hood was always worn with it; and this is still indicated by the insertion of a cowl-shaped piece between the shoulders, or its outline traced in embroidery. Long after the Reformation the cope was regularly used by the English clergy, and it was not until the evil days of the great rebellion that it fell into partial disuse."

THE TUNICLE was a linen dress similar to the cope; but without sleeves. It has been imagined that the tunicle and the albe were the same dress; but it is not now much used, if at all, in our Church. It is a long linen robe, "reaching from the throat to the feet; with a collar of two or three inches in breadth, buttoning at the neck. The sleeves are wide at the shoulders, but gradually become narrow at the wrists. It has no opening in front, and is put on over the head like a shirt . . . . a cord or girdle confines it round the waist." The surplice has now been almost universally substituted for the albe.

THE ROCHETTE is a linen habit peculiar to the bishop; which is worn under what is called the CHIMERE. Before the Reformation bishops were obliged

by the canon law to wear their rochettes when they appeared in public; but since that era the rochette is only worn in the Church and in the House of Lords; and there always under the chimere. The upper robe or chimere, to which the lawn sleeves are attached, is a loose robe made of *black satin*. Before the Reformation, and until Queen Elizabeth's time, it was *scarlet silk*; but Dr. Hooper, Bishop of Gloucester, who suffered martyrdom in Queen Mary's reign, in the year 1555, objected to the colour of the chimere as bearing too strong a resemblance to the colour worn by the papal hierarchy; and scarlet being thought too light and gaudy for the episcopal gravity, it was changed to *black*; and the chimere is now always made of *black satin*. In shape the chimere is a sort of cape, with apertures for the arms to pass through.

THE PASTORAL staff was used by bishops from a very early date. Although it is entirely laid aside in the Church of England, yet it was expressly ordered to be used by the bishop at all public administrations as an ensign of his office. It was made in the shape of a shepherd's crook, and the delivery of it into the bishop's hands made a part of the ceremonial of his consecration, to denote that he was then constituted a shepherd over the flock of Christ.

THE SURPLICE is now the usual robe worn by the English clergy when publicly officiating; and it only differs from the alb in the sleeves, which are wider and fuller. Its name is derived from the ancient custom of wearing *leathern* coats underneath it; which symbolically represented the offence of our first parents, whom God clothed with the skins of the lambs slain in their first sacrifice: and it denotes that the necessity of wearing these memorials is covered and hid by the grace of Christ; "for the fine linen is [or represents] the righteousness of saints." "But," says Wheatley, "whencesoever came the name, the thing certainly is good." "In the early Christian Church," says Mr.

French, in his very interesting work,[1] "it was looked upon as the symbolical yoke of regeneration, worn—as the words imply—over the ordinary garments of fur or skin, expressive of man's fallen state."

ITS COLOUR aptly represents the innocence and righteousness with which the Psalmist prays that the priests of God may be clothed. And as his priests on earth are clothed in white raiment, so His saints in heaven are represented as "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, [that] stood before the throne [of God] and before the Lamb, *clothed with white robes* and palms in their hands." The four and twenty elders that sat round about the throne of God were *clothed in white raiment;* those who had come out of great tribulation and had washed their robes and made them *white* in the blood of the Lamb, were "*arrayed in white robes;*" the seven angels which came out of the symbolical temple were "*clothed in pure and white linen;*" to the church triumphant it "was granted that she should be *arrayed in fine linen clean and white; for the fine linen is* [or represents] *the righteousness of the saints;*" and the armies of saints which followed Christ were "*clothed in fine linen, white and clean.*"—*Revel.* iv. 4; vii. 9, 13; xv. 6; xix. 8, 14. Nor is that all; for even "the Ancient of Days" was seen by the prophet arrayed in a garment "*white as snow;*" at His transfiguration, our Lord's "*raiment was white as the light—exceeding white as snow,* so as no fuller on earth *could white them;*" and the angels which announced the resurrection and the return of our Lord to judgment, wore *raiment white as snow*—and *white apparel.*

As WHITE linen is the dress of saints and glorified

[1] Practical Remarks on some of the Minor Accessories of the Services of the Church, with Hints on the Preparation of Altar Cloths, Pede Cloths, and other ecclesiastical furniture, addressed to Ladies and Churchwardens.

spirits in heaven, and as it represents that *righteousness* with which the clergy ought to be clothed, there cannot be a more appropriate dress than the surplice, clean and white. "It is," says Mr. French, "of ample dimensions, resting upon the base of the neck, and enveloping the wearer in flowing robes of elegant drapery. The sleeves are wide and large, reaching nearly to the ground, where they terminate in a point. Its appearance is dignified and majestic; yet combining therewith extreme simplicity of form and much intrinsic gracefulness." Its shape is significant of the liberty wherewith Christ has made us free; for as the garments of the Jewish priesthood were girt *tight* about them, to signifiy the *bondage* of the law, so the *looseness* of the *surplice* in the Christian Church *represents* the freedom of the Gospel. The use of this elegant and appropriate dress is both lawful and expedient; for it cannot be conceived that the primitive Church and the inspired writers, nay, God himself, would so plainly countenance white robes, if there had been any the least impropriety in them.

THE HOOD is generally worn with the surplice during divine service; and it denotes the degree which the wearer has taken in some university. It was adopted from the monkish orders, who in their turn had borrowed it from the ancient Romans, as a covering for the head, broad at one end for the head to go into, and then tapering away gradually till it ended in a point. It was so contrived that it might be a warm covering for the head in cold or wet weather; whilst in fine weather it might be thrown back and hung over the shoulders by its lower end. The members of cathedral churches and colleges next adopted it, to denote a distinction in their several degrees; and varying in the materials, the colour, and the shape, according to the academic degree of the wearer. It is ordered, therefore, by the Church that every clergyman who is a graduate shall wear his proper hood during divine service; but those who are not graduates are prohibited from wearing a hood, under

pain of suspension. Along with the surplice a black silk scarf or stole is worn round the neck, and its two ends hang down in front to the feet; but Mr. French has manufactured a scarf, about five inches in width, of the richest black silk, plain and unornamented, except a fringe at each end, and reaching midway between the knees and the feet, which is being generally adopted.

IN PREACHING, black gowns are generally worn, with a cassock underneath; and they sometimes mark the academic degree of the wearer. They are generally made of silk; but on account of the expense they are frequently composed of bombazine. Since the Reformation, bands made of French cambric are worn by the clergy, tied round the neck and hanging down on the breast in two divisions upon the cravat.

THE LAST things which shall be mentioned are the *lights* upon the altar, which are of very ancient usage. In Scripture the Church is compared to a candlestick; and the light burning in it denotes the gospel. This is not a superstition, but a truth of revelation:—"I saw," says St. John, "seven golden candlesticks; and in the midst of the seven golden candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." Christ explained to him the mystery of the stars and the golden candlesticks. "The seven stars," He said, "are [represent or signify] the angels [or bishops] of the seven churches; and the seven candlesticks which thou sawest are [or signify] the seven churches."—*Revel.* i. 12, 13, 20. Two lights, however, were only enjoined by Edward VI.'s injunctions to be set upon the altar, as a significant representation of the light which the gospel of Christ brought into the world. The same injunction prohibited all the other lights and tapers which had been set before images and pictures of the Virgin and saints before the Reformation. Two lights are still continued in all cathedral and collegiate churches and chapels whenever divine service is performed by candle-light; and the same ought to be observed in all parish

and district churches in the afternoon and evening services.

WHEN ST. JOHN was in the Spirit on the Lord's day he turned round at the sound of the heavenly voice, and "saw seven golden candlesticks; and in the midst of the seven candlesticks [he saw] one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." These seven candlesticks correspond to the seven *branches* of the golden candlestick in the holy place of the tabernacle, which are described in the Prophecy of Zechariah, iv. 2, 3, who looked, and said, "Behold *a candlestick* all of gold, with a bowl upon the top of it, and his *seven lamps* thereon, and seven pipes to the seven lamps which are upon the top thereof: and *two olive trees* by it [to supply it with oil, the emblem of divine grace], one upon the right side of the bowl, and the other upon the left side thereof." In Scripture the number seven means totality and completeness; and from all the branches of the golden candlestick being represented, it appears that the church universal is meant. "The seven golden candlesticks in the Revelation," says Mr. Galloway, "are expounded to be the *seven churches*; conformably to what Christ says in His Sermon on the Mount, 'Ye are the light of the world . . . . neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.' 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' The visible constitution and ordinances of the Christian Church answer this end of holding forth the light more conspicuously to the world, that thus we may glorify God by an *open profession*, as well as by a consistent life; not refusing to avow and confess Christ before men, and so hiding our light under a bushel; but letting it shine before men, so that they may know the grace of God, *from which our good works proceed*, and may glorify HIM as the author of them. Without this open profession of Christ before men, our good works, though

seen, would not serve to glorify Him, but to glorify ourselves, and to prejudice men against the necessity of the Gospel. Therefore, without the open confession of Him we cannot be said to let the light shine before men, nor may we expect to be saved, seeing Christ has declared that in this case He will disown us before His Father and the holy angels. The open visible ordinances of the Church serve, then, the purpose of a candlestick, on which our light must be placed to shine before men. Hence it is that the Church is emblematically represented as the *golden candlestick*, *seven* branches united in *one* shaft [in Zechariah], to mark the unity of the Church universal amid the diversity of its parts. But the seven branches are here [in the Revelations] represented as seven separate candlesticks *without* the shaft; and the reason is, that Christ himself is the principle of unity among the churches. 'I am the Vine,' says He, 'and ye are the branches.' So in the emblem of the candlestick, He is the *one* golden shaft, from which the seven branches [or universal church] spring, and in which they are united. And since Christ himself is here presented personally walking in the midst of the seven branches of the Church, it would have been improper to have represented any *other* shaft uniting the candlesticks, seeing there is none other than He. To have introduced a visible shaft besides, would have been to make the unity of the several dioceses of the Church universal to depend on some other visible thing besides Christ, such as the institution of the papacy. Since, however, there is no shaft uniting the seven branches but *Christ himself*, walking amid the churches, it follows that the papacy *is no part* of Christ's institution, but is an *invention* of man for setting at nought the meaning of this vision, and introducing another principle of unity, another universal bishop besides Christ, *a rival shaft*, which is therefore (even on the showing of Pope Gregory the Great) well termed *Antichrist*. . . . In this vision there is but *one Person*, the person of Christ, and all the rest are symbolized by things. The ministers

are symbolized by *stars*, and the churches by *candlesticks*. They are, as it were, but adjuncts of His one person; circumstances for setting forth His pastoral office. He is the one *life*; the only liver in the whole. Both ministers and people are but earthen vessels, in which He puts the glory of His great name. We rise into the dignity of a person only in virtue of our conjunction with Him. We are but the materials of His *one body*."[1]

[1] Gate of Prophecy; Comber's Temple; Palmer's Origines Liturgiæ; Wheatley's Illustrations; French's Practical Remarks.

Part ij.

THE SENTENCES AND THE EXHORTATION.

CHAPTER VII.

THE NATURE OF PRAYER—THE RUBRIC—WHEN WICKED MEN TURN—CONFESSION OF SIN—BLOTTING OUT OF SIN—A BROKEN SPIRIT—RENDING THE HEART—MERCY THE PROPERTY OF GOD—SUBMISSION TO CHASTISEMENT—CALL TO REPENTANCE—PRODIGAL'S RETURN—ENTERING INTO JUDGMENT—SELF DECEPTION. THE EXHORTATION; TO CONFESSION; NOT TO DISSEMBLE—THE OBJECTS FOR WHICH WE MEET.

THE TERM Common Prayer means the daily morning and evening prayer; although it is often applied to signify the whole collection of offices belonging to the Church. *Common* prayers mean simply that the prayers of the Church are common or public to all the people, and are to be uttered by the common voice and consent of the whole congregation. The word *common* is not intended as a contrast to anything uncommon or secret in the worship of God; but to be the united fervent prayer of both priests and people.

PRAYER is a most excellent, most necessary, and most beneficial act of religion. In relation to God, it is an acknowledgment of all His infinite and adorable attributes and perfections; and in relation to ourselves, it is an acknowledgment of our own daily wants, necessities, and profound unworthiness, and of our utter inability to help ourselves; and that our best estate

is altogether vanity. St. James's direction, "to ask in faith, nothing wavering," shows that to pray successfully we must steadfastly believe that we shall receive if we ask not "amiss;" with a firm reliance on the infinite power and ability of God to give more than either we desire or deserve. Solomon directs us to let the words of our prayers be few; and a wiser than Solomon condemns the heathen for their much speaking, and thinking to be heard for their many repetitions; and He reprobated the hypocrisy of the Pharisees, who prayed to justify themselves, and to be *seen of men*.

St. Paul assures us that the assistance of the Holy Spirit does not consist in supplying us with many and new words for our prayers; but in making intercession for us with unutterable groanings. The life and spirit of prayer does not consist so much in the audible motion of the tongue, as in the inward and sincere breathings and longings of the heart; for "He that searcheth the hearts [of men] knoweth what is the mind of the Spirit [of God]; because He maketh intercession for the saints according to the will of God." This is an illustration of the Spirit's help, by exciting us to pray and strengthening us in prayer. To ask aright, it must be in faith and humility, with a due sense of our own wants and unworthiness as miserable sinners; for God resisteth the proud, giving grace only to the humble and contrite. He does not measure our devotions by their length or loudness; but by our humility and submissive dependence on Him. Our prayers ought always to be accompanied with the earnestness and faithful importunity of the Syrophenician mother; because it is the fervent sincere prayer of the righteous man alone that is effectual and availeth much. Our Church teaches us to pray heartily, fervently, and constantly, in the name and mediation of Jesus Christ; and asking in the humble hope that He will dismiss us with the same gracious assurance with which He comforted the Canaanitish mother; "Oh woman! great is thy faith; be it unto thee even as thou wilt."

WITH THESE general observations, we now come to the Rubric before the sentences with which both morning and afternoon prayers commence. The officiating minister is directed "at the beginning of morning and evening prayer to read with a loud voice some one or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences." The order to read with a *loud* voice was peculiarly necessary; because before the Reformation the Papal Church enjoined both priests and people to say the Lord's Prayer, the Ave Maria, and the Creed, at the commencement of their service, *in secret.*

PRAYER requires so much abstraction from worldly thoughts, and serenity of mind, that it requires some preparation. Therefore, before we commence our prayers with the hope that God will hear them graciously, the Church of England has wisely ordered that we shall first hear the word of God by the mouth of His priest. The service, therefore, begins with some sentences of Holy Scripture, intended to excite and encourage our devotion, and to attract and fix our attention; and their general tendency is to enforce repentance. They are adapted to the various tempers and dispositions of men; and their selection is left to the discretion of the officiating minister to read such as he may judge to be best adapted to the spiritual state of the people committed to his charge. If the sentences are heard in the frame of mind which the Church requires, they must be highly beneficial as preparations for the prayers that are to follow; but it is to be feared many have heard them repeated all their lives without considering their import. It is our duty, however, to listen to them with devout attention; and to consider that the holy prophet or apostle from whose writings the sentences are taken, is declaring to us the words and will of God. They have been very judiciously selected to instruct the ignorant and negligent, to soften the hardened, to encourage the tender, the fearful, and the desponding; and to repress the self-sufficient and presumptuous.

And here, says Bishop Jolly, "you see on the very threshold of the Church the gospel meets you, holding out to you repentance and remission of sins; as its divine author, after His resurrection, gave the sum of those *glad tidings* which the word gospel signifies, commanding them to be preached in His name among all nations, confirming the word of the angel at His birth: 'I bring you good tidings of great joy, which shall be to *all* people;' not to a select few, but to *all people*, who, upon hearing, shall give ear and faithfully receive the gracious proclamation of pardon and peace, upon true repentance. It is thus in truly evangelical style that the Church leads us into her house and service, exhorting us, as it were, in the words of the prophet: 'take with you words and turn unto the Lord; say unto Him, take away all iniquity, and receive us graciously, so will we render the calves of our lips.' And thus prepared, we proceed to render Him thanks and praise, speaking alternately in psalms and hymns; to hear also and declare our faith in His most holy word; and to ask things needful for soul and body."

THE SENTENCES.

THE FIRST sentence speaks comfort and encouragement to the sinner to forsake his evil ways and to turn unto the Lord, by assuring him that, "When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive." These words are taken out of the prophet Ezekiel (xviii. 27), who declares God's own message, that if a good man falls away from his steadfastness, his former holiness will not be of any avail, he shall die eternally in his unrepented sins; but on the contrary, that whensoever the greatest sinner repents and turns from his wickedness to a life of obedience, "all his transgressions that he hath committed, they shall not be mentioned unto him; in his righteous-

ness that he hath done, he shall live" eternally. Despair of God's mercy is of itself a great sin. To prevent which, and lest we should think it is too late to repent of our sins, or lest we should fear that the gates of mercy are irrevocably shut against us, we are assured from God's infallible word that at *whatsoever time* we really and sincerely turn away from our sins, and with true faith truly endeavour to do that which is lawful and right, God will be merciful and forgive us our sins through the merits and mediation of Christ.

The next sentence is taken from David's penitential psalm which he composed as evidence of his sincere repentance for the two great sins of murder and adultery of which he had been guilty: "I acknowledge my transgressions, and my sin is ever before me." The Church directs us to follow his example, by acknowledging our sins of whatsoever nature; instead of attempting to deceive our own hearts by concealing and extenuating them. Confession paves the way for the removal of the burthen of sin; and therefore our Saviour calls upon all who are weary and heavy laden with the burden ot actual sin to come to Him by confession and prayer, and He will give them rest.

Several sentences have been taken out of the fifty-first psalm with great felicity, to supply the matter of several petitions. The great mercies for which David sues in it are the pardon and remission of his sins, that neither their stain nor guilt might remain; but that God would be pleased to do away his offences, wash him thoroughly from his wickedness, and to cleanse him from his sins. His prayer, therefore, "Hide thy face from my sins, and blot out all mine iniquities," has been selected as a model of penitential supplication; which shews the earnestness and importunity of the royal penitent's suit, and of his earnest perseverance till his request was granted. This is that sacred vehemence by which the kingdom of heaven is taken by violence, and is acceptable to God; but cold, formal, and careless requests more frequently meet with frowns than favours.

David's example and success should prompt us to pray earnestly for pardon; and teach us to confess our wickedness that our sins may be forgiven and no longer imputed to us.

THE NEXT preparatory sentence is also taken from the fifty-first psalm: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The psalmist here says that God delighteth not so much in sacrifices and burnt offerings, as in the prayers and praises of a broken and a contrite heart returning to its dutiful obedience. "Behold," says He, by the mouth of His commissioned prophet, "to obey is better than sacrifice, and to hearken [to the law of God] than the fat of rams [offered in sacrifice]; for rebellion is as the sin of witchcraft; and stubbornness is as iniquity and idolatry." This sentence has been appointed to be read because a broken and a contrite heart is the most acceptable offering which we can make to God; who will then mercifully have compassion on us, bind up the broken heart, and account us righteous on account of the merits and sufferings of God the Son, in whose strength we can alone stand. Without the graces of the Holy Spirit imparted to us and preventing us, that we may have a good will and working in us, our repentance is weak and unworthy; and all our own righteousness is but as filthy rags, fit only to be repented of. The heart and spirit here spoken of means the spiritual part or soul with all its powers and faculties—the understanding, the will, and the affections; which in Scripture is called *the inner, the hidden man of the heart*. A broken heart is a figurative expression, and means a heart bruised and wounded with a sense of and an unfeigned sorrow for sin. It is opposed to a *stony* heart, hard, insensible, and unrelenting; which is incapable alike of fear and of sorrow, of love or of affection; and of a double heart, divided betwixt God and Mammon. But when, by the operation of divine grace, the evil heart of unbelief has been changed from a hard and insensible state, and

becomes tender, tractable, and obedient; when it is possessed with fear and dread of the divine majesty; when it is filled with sorrow for having sinned against God; when it becomes humble and lowly, and full of inward compunction; then it is rightly denominated *a broken heart*, or *a contrite spirit*. The offering of a broken heart, and the humble silent aspirations of a contrite spirit, are of great value in the sight of God; and they send up to His throne a more sweet-smelling savour than clouds of the most costly incense. Much more is included under the expression that God will not despise a broken and a contrite heart than it seems to imply; for so far from despising or rejecting it, He will highly esteem it. When Christ says that He will "in noways cast out those that come unto Him," He decidedly intimates that He will affectionately receive and embrace them in the arms of His mercy; and when the apostle forbids us to "despise prophesying" or preaching, he means that we should highly honour it. The following instances from Scripture decidedly shew how acceptable a meek and a broken spirit is in the sight of God: "The Lord is *nigh* unto them that are of a contrite heart, and *will save* such as are of an humble spirit."—*Psal.* xxxiv. 18. "He *healeth* them that are broken in heart."—*Psal.* cxlvii. 3. And the prophet Isaiah, speaking in the name of God, says, "I *dwell* . . . . with him also that is of a *contrite* and *humble* spirit, to *revive* the spirit of the humble and to *revive* the heart of the contrite ones."—*chap.* lvii. 15. "To him will I look, saith the Lord, even to him that is poor and of a contrite spirit and trembleth at my word."—*chap.* lxvi. 2. Hannah's humble and secret prayer at the altar prevailed, and obtained her suit more readily than all her husband's costly offerings and oblations.—1 *Sam.* i. Manasseh's humiliation and self-abasement restored him both to the favour of God and to his lost kingdom.—2 *Chron.* xxxiii. 13, 14. Josiah's tenderness of heart, humility and tears, saved his nation from divine vengeance; and he was gathered to his fathers in peace.—2 *Kings*, xxii. 19, 20.

The humble and contrite prayer of the publican was accepted, whilst that of the self-righteous pharisee was rejected; the humility and contrition of the prodigal son met with ready and joyful acceptance from his heavenly Father. But this contrition and brokenness of heart is the gift and grace of God, and is only to be attained by earnest prayer; for the heart of man is naturally deceitful above all things and desperately wicked. And therefore we pray, "Create in me a clean heart, O God, and renew a right spirit within me;" which he has graciously promised to them who sincerely ask for it: "I will give them one heart, and put a new spirit within them; and I will take the *stony* heart out of their flesh, and I will give them a heart of flesh."—*Ezek.* xi. 19. This is great encouragement; and accordingly the Church leads her members boldly unto the throne of grace; because God not only condescends to come near unto a broken heart, but He even vouchsafes to *dwell* within its narrow limits, although the heaven of heavens cannot contain His glory.

THE NEXT sentence is taken from the prophet Joel, bearing reference to the national custom of exhibiting extreme grief among the Jews in rending the garment; and it was usual to rend it on days of fasting and humiliation, being well suited for such occasions. "Rend your *hearts* and *not* your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." In these words there is first a call to repentance; which implies, that there must have been previously a revolt from obedience, or a departure from the service of God, to which every man is but too prone. Of this the Church reminds us, and recommends us not to be satisfied with the mere *external* signs of grief and repentance by rending the garments in the pharisaical manner, or beating the breast according to the modern papal system; but by breaking the heart and bruising the spirit by true and internal repentance. Then God, according to His promise, will be gracious, or prompt and

ready to meet us; He will be merciful, full of compassion and pity, and slow to anger; He will be of great kindness and suffer long, not easily provoked nor forward to punish. He is kind not only to those who serve him in an honest and good heart, but even to those who disobey His commandments. He remembers mercy even in the exercise of judgment; *repenteth* Him of the evil; and removes or revokes the punishment which He had threatened, when *we* repent and turn to Him. It is merely in condescension to our finite capacities when it is said in Scripture that God *repents*, is *angry*, is *grieved*, is *wroth*, or entertains any of the passions to which the human heart of fallen and unrenewed man is subject. Our Holy Church teaches us that He has "neither body, parts, nor *passions*;" which if taken strictly and literally, are inconsistent with the being of God, and are named in condescension to our faculties and comprehension. In the present and similar instances *repentance* is not in Him, but in *us*; because if we have repented and turned unto Him, it is represented *as if* He had repented, which would be to suppose that He was ignorant of the future, and had changed His mind; a supposition which would imply a weakness and imperfection that is blasphemy either to think or to affirm. The repentance of God must therefore be understood as spoken after the manner of men; *as if* He had repented, where it is simply men that have repented and turned unto Him, which by a figure of speech shows His high displeasure at us who are mutable and subject to change. All the most approved stage effect of tearing the hair, rending the garments, wearing of sackcloth, and the whole papal system of penances, may be most outrageously performed so as to be *seen of men*, without the slightest real penitence or compunction of heart; it is the rending of *it* with real contrition of heart only which will be accepted by Him who sees the heart with all its deceitful convolutions which deceive both *ourselves* and our neighbours.

HAVING encouraged us with the declaration of God's

mercy to repentant sinners; the Church revives the drooping spirits of such as may fear that they have outlived the mercies of God, and have turned His kindness into indignation and wrath, by declaring Him to be the Father and fountain of mercy. Neither the multitude nor the heinousness of our sins can cause any change or alteration in Him who is ever the same to-day, yesterday, and for ever; nor obstruct the influence of His free grace; for to Him belong mercies and forgivenesses. This is one of the sentences of encouragement and consolation which the Church addresses to the diffident and contrite: "To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; neither have we obeyed the voice of the Lord our God to walk in His laws which He set before us." Isaiah introduces the Almighty as reasoning with His rebellious people: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be [made] as white as wool." God Himself, therefore, condescends to teach us, that however numerous and aggravated our sins may be; yet on true repentance they shall all be done away, and never more be even mentioned unto us; but that for the sake and merits of Christ, our baptismal robes of innocence, washed in His blood of atonement, shall be restored to us.

In the last sentence the Church teaches us how to make a right use of mercies and forgivenesses; and by encouraging us to a cheerful performance of our duties, to suffer ourselves to be drawn by the cords of love rather than to be driven by the terrors of the rod. We know not what is best for us; therefore she here teaches us that the rod is necessary in order to bring us to a just sight and sense of our sins. "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." That we may not perish through our own self-indulgence, or be ruined by the absence of scourging and chastening, the Church here teaches us

to pray that God would be pleased to remember mercy in the midst of judgment. This sentence contains three petitions: for temporal chastisement; for its mitigation; and to be mercifully dealt with; for although justice requires punishment, yet that we be not utterly destroyed; lest if He punish with a rigour proportionate to our deservings, we should be totally consumed; but to correct us in love so as to bring us to Himself. It is our duty to submit with patient resignation to His chastisements, whether they be in the temptations of riches or in the privations of poverty; and to choose, like the meekest of men, rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. This is a model of penitential devotion to those who from any cause are apprehensive of God's judgments; but the word judgment means favourably, reasonably, or moderately, so as to save, not to consume or destroy.

THE NEXT sentence is the theme of the Baptist's preaching: "Repent, for the kingdom of heaven is at hand." The kingdom of heaven which St. John preached was Christ's kingdom, or the grace and favour of the gospel; to us the kingdom is already come; but to the heathen it is yet in futurity. The kingdom of *grace* on earth will be succeeded by the kingdom of *glory* in heaven; to which the Church has been appointed to lead us as a kind and beneficent mother. It is the grace of repentance which can make us fit subjects for either; and for our encouragement we are informed, on infallible authority, that "there is joy in the presence of the angels of God over one sinner that repenteth."

AS WE ACKNOWLEDGED the justice and mercy of God in chastising us, in the last sentence; so in this the Church brings before us the affecting and interesting parable of the prodigal son: "I will arise and go to my Father, and will say unto Him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." The Father here meant is the

Almighty Creator and Governor of all men; and His prodigal son represents the pagan Gentiles. But we may also consider that the prodigal son signifies all Christian men who are the sons of God by adoption and grace in baptism; who having erred and strayed by disobedience, have become the servants of Satan. Like the prodigal, all men receive their portion of their Father's goods, consisting of the several graces of the gospel, conveyed to them through sanctification of the Spirit; and like him every wicked man is "beside himself;" but every penitent who returns to his duty and obedience, "comes to himself" by sincere repentance and newness of life. The prodigal's example is therefore set before us for our imitation, to rise up by faith and prayer, and take with us words; to prostrate ourselves before Him in humble confession; to acknowledge our unworthiness; and to trust wholly to His mercy and compassion through the merits and intercession of Him with whom He is ever well pleased; and from whom, without doubt, we shall receive the same affectionate welcome that He gave to the prodigal. For although a natural mother may forget the son of her womb; yet will God never forget nor forsake the son of His adoption, the co-heir with Christ.—*Isaiah* xlix. 15. But when he "comes to himself," and returns to his duty with renewed affections, holy conversation and universal obedience, his past transgressions shall never be mentioned unto him: in his righteousness that he doeth he shall live.—*Ezek.* xviii. 22.

Another penitential sentence is appointed to be read for warning and instruction: "Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified." This is to warn us that we must not expect to be heard for our own worthiness or deservings; but entirely from the clemency and goodness of God through the merits of Christ. He has an absolute right to enter into judgment with us, as our Creator, Preserver, and Redeemer; and to call us to an account for the use or abuse of the talents which

He has committed to our charge; and also for our sins both of omission and commission. Whilst dissenting communions are disputing and dividing about the most orthodox heresy: whilst the German protestants are tainted with the foul leprosy of Socinianism; and whilst the adoration of the blessed Virgin has superseded the worship of God and the mediation of Christ; the reformed Anglican Church alone enjoys the pure light of the gospel with all the freedom and clearness of the primitive Church. But when we consider the bad use which we individually have made of the many and great mercies which we have received, we may well deprecate His entering into judgment with us. "If thou, Lord, wilt be extreme to mark what is done amiss; O Lord, who may abide it? But there is mercy with Thee; therefore shalt thou be feared."

THE LAST sentence is from the Epistle of the beloved disciple: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Self-righteousness is a great delusion which these words are calculated to dispel. His faithfulness and justice are engaged to forgive our sins on their being confessed and forsaken: they are founded on repeated promises, and we may securely rely that the judge of all the earth will fulfil them. It was not in consequence of our merits, but of His own free grace and mercy, that He made these promises; we may therefore implead Him upon them; and if we perform the conditions, we may without doubt rely on their fulfilment; for He is faithful and just. We may now confidently plead the satisfaction made by Christ for removing the punishment due for our sins; and the merits of His blood for cleansing us from the pollution of sin and unrighteousness. St. John, when he says in another place that "whosoever is born of God sinneth not," cannot teach us to deceive ourselves; but he indicates a privilege of the regenerate which may with God's grace be

lived up to by every baptized christian; and upon this principle the Church prays *daily* that we may be kept "*this day without sin;*" but at the same time, to prevent presumption, she warns us in this sentence not to deceive ourselves with a false security.

THE EXHORTATION.

THE EXHORTATION is not a prayer addressed to God; but a call to confession, spoken by the priest to the people. It is an exhortation to each person to apply the subject of the preceding sentences to himself; and a direction for the right performance of the general confession which is to follow. Therefore the people ought not to repeat it after the minister; but to listen with devout and respectful attention to his earnest call to confession and repentance. After the example of St. Paul and the other apostles, He begins with an affectionate and courteous salutation: "Dearly beloved brethren;" and then proceeds to assure us that in sundry places the Scripture moveth us to acknowledge and confess our manifold sins and wickednesses. This is not a mere compliment, but a significant indication of love more likely to engage the congregation to hear his voice and obey his instructions than the rougher mode of reproof or invective. The priest, who is God's ambassador and representative, offers to lead us to the throne of grace; knowing that there will be joy in heaven over so many penitents as he will now bring in his train; to put words into our mouths; and to plead both *with* us and *for* us for forgiveness and restoration. Confession and repentance are shown by the preceding sentences to be plain and indispensable duties required of us by God in Holy Scripture. Archbishop Secker says, "that the first words express very strongly and properly the good will and tender regard which the ministers of God's word should have for their people,

who should in return receive their admonitions meekly and thankfully, since they speak to them in truth and love."

CONFESSION is an act of the soul which lays open our sins, before God; and of heartily bewailing our folly and wickedness in their commission. Although with the mouth confession is made unto God, yet it is from the heart that the issues of life proceed; and unless it flows from the heart our confession is merely lip service and hypocrisy. Confession is an act of humiliation and self-abasement for our sins, negligences, and ignorances; for we can give God no information, as unto Him all hearts are open and all desires are known; but by bewailing our wickedness and folly we manifest the truth and reality of our confession and repentance. We can neither increase nor diminish His essential glory; but by our humble and sincere confession we endeavour to vindicate the honour of His attributes and the authority of His laws from the insults which by our sins we have cast upon them. Sin is an invasion of His sovereignty; an impeachment of His wisdom; an affront to His omniscience, His omnipotence, and His infinite power; an indignity offered to His justice; and an abuse of His goodness, by perverting the end and design of all His mercies.

WE ARE exhorted not to dissemble nor cloak our sins before God; which we are but too apt to do, like our first parents, who after their transgression hid themselves among the trees of the garden; and covered that shame with the leaves of the fig-tree, which they had contracted from the fruit of the forbidden tree. Ever since, their posterity have been heirs of the shame as well as of the guilt of their disobedience; adding thereto the detestable sin of hypocrisy, in wearing the cloak of religion, whereby we double our guilt, and render pardon more difficult. But if our hypocrisy should succeed for a short time in deceiving our fellow-sinners, who may be at the same time practising upon us, yet all

the wit of man cannot conceal our secret sins from God; for He is privy to all our ways, and trieth the heart and reins.

To THE END, therefore, that we may obtain forgiveness of our sins, both of omission and of commission, we are exhorted to "confess them with an humble, lowly, and obedient heart." Our confession of sins ought to be free, full, and ingenuous; proceeding from love and a filial sorrow for having offended our heavenly Father; and not from an extorted and servile dread of the punishment. In private we are bound to confess all our particular sins, with their aggravations; but the public confession of the Church is a general acknowledgment of the sins which are common to all men; yet in our hearts we ought to enumerate those particular sins of which our own consciences acuse us, without letting our right hand, that is, our neighbour, know what our left is doing. Formal confessions are little better than begging leave to offend still farther; a memorable instance of which has been written for our example, in the pharisee who went up to the temple to pray. God resisted his pride, ostentation, and self-righteousness; but He gave grace to the really contrite publican, who humbly confessed his sins, and sent him away with full pardon. Confession proceeds from lowliness of heart in token of self-abasement, which is evidenced by the humble gesture of the body; and therefore the Church requires us to fall low on our knees. No posture to a *penitent* or to an *obedient heart* can be so becoming as kneeling; and none more suitable to those possessed with sorrow and abhorrence of sin, and a full resolution, with God's help, to "go and sin no more." The object of confession is to obtain forgiveness, not on account of our own merits, but from the infinite mercy of God through the atoning incense of Christ's merits and intercession. In confessing our sins we perform an act of faith, and give glory to God; we acknowledge His power to forgive; we put our whole trust and confidence in Him; we give evidence of our belief that He

is gracious and merciful, slow to anger, of great kindness, and ready to forgive.

As it proceeds, the exhortation informs us that we ought at *all* times to confess before God; yet more especially when we assemble together for public prayer; because then Christ has promised to be in the midst of us; and because, as we daily renew our sins, we ought daily to confess and bewail them. We ought constantly to return hearty thanks for innumerable mercies daily received; and in the public assemblies of the Church we enjoy the inestimable opportunity of "rendering thanks to Almighty God for the great benefits which we have received at His hands." He daily pours both temporal and spiritual benefits upon us in the presence of all men, liberally, and without upbraiding; the chief of which is redemption through the merits of Christ; and by which we obtain the grace of repentance, the forgiveness of sins, and are made fit to be partakers of the kingdom of heaven; and therefore it is our bounden duty publicly to yield Him our humble and hearty thanks. Another object is "to set forth His most worthy praise;" in conformity with the whole host of heaven, who "sing the song of Moses the servant of God, and the song of the Lamb;" and the four Living Creatures who "rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was and is, and is to come." Another important object in our assemblies is "to hear His most holy word;" which again corresponds with the reading and expounding of the law in the Mosaic Church. It is written that "Moses of old time hath in every city them that preach him; being read in the synagogues every Sabbath day." Our Lord's last command to His apostles was "to *teach* all nations" the mysteries of the kingdom of heaven; and St. Paul commanded Timothy to give attendance to reading the Scriptures; which is faithfully done in the Church of England, both on Sundays and on other days of the week. The last object of our assembling is, to "ask those things which are requisite and necessary, as well for the

body as the soul." Of ourselves we are feeble and impotent; and we entirely depend on our heavenly Father's bounty to prevent our souls from languishing, and our bodies from decaying. We therefore petition Him for health and strength; for food and raiment; and for peace and plenty for the welfare of our bodies; and likewise for justification, instruction in righteousness, and sanctification of heart, for the comfort of our souls.

In conclusion, the priest says, "I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after Me." Although the Church has a right to command her children; yet she rather lovingly beseeches *all* persons, of whatsoever state or condition of life, to fall down and worship and kneel before the Lord their Maker. The priest courteously invites us to accompany him to the throne of grace, which is a greater privilege than the Jews possessed; for they were admitted no farther than to the outer Court, the priest alone entering into the sanctuary. Under the gospel we have the privilege of sons, and are graciously permitted to come boldly with the priest to the foot of the throne; and he offers up our praises and thanksgivings both with us and for us. He directs us to approach with sincerity and purity of heart, without hypocrisy and worldly lusts; with an humble voice, audible, but not so loud as to interrupt or disturb the devotions of others, that "we may with one mind and one mouth glorify God." "I entreat the people," says Mr. Bennet, "to remember that when they are repeating the several portions of the Confession after the minister, they are speaking to God, and transacting with Him the grand affair of repentance and reconciliation to His favour, upon which their everlasting happiness depends. Let them, therefore, not behave themselves after a careless and slovenly manner; let them not utter the words in such a tone as proves that they do not mind what they say, or to whom they speak. Let them so perform this

duty that it may obtain the *remission*, and not *add* to the number of their sins."

UNITY is the beauty of holiness, the chief ornament of the Church, and the bulwark of religion; and as it is most pleasing to God, so it must be the most prevailing with Him; for there is but *one* communion, *one* baptism, *one* calling and election. In Scripture language *Jerusalem* signifies or represents the whole Catholic Church, and as such it is said to be at *unity* within itself; it is written that "the first converts were all of one heart and mind;" they met together in one place with *one* accord and *one* mind; they continued steadfastly in the apostles' doctrine and fellowship, in breaking of the bread and in the prayers; and that they were daily in the Temple with one accord. And thus they showed that blessed concord and harmony which the Church of England calls on us to practise. Our Lord has promised that when two shall agree together beforehand to ask anything in prayer, that they will be heard, and their requests granted; how reasonable, then, is it to conclude that the common and united desires of the whole Church will prevail in an united suit! In the conclusion of the exhortation, the priest calls on the people to accompany him in the following confession, by saying after him.[1]

[1] Dr. Comber's Companion to the Temple, Dr Hole's Discourses on the Liturgy Bishop Beveridge's Great Necessity and Advantages of Public Prayer; Shepherd's Elucidation; Sparrow's Rationale upon the Book of Common Prayer.

THE GENERAL CONFESSION.

CHAPTER VIII.

THE RUBRIC—BODILY WORSHIP—KNEELING—PRECEPTS AND EXAMPLES FROM SCRIPTURE—THE GENERAL CONFESSION; DIVIDED INTO FOUR PARTS—TITLES AND ATTRIBUTES OF GOD—ERRING AND STRAYING—DEVICES AND DESIRES—SINS OF OMISSION AND COMMISSION—DEPRECATION OF EVIL—RESTORATION FROM THE POLLUTION OF SIN—PETITIONS—CHRIST THE ALONE MEDIATOR—A GODLY LIFE—MEANING OF AMEN.

THE RUBRIC directs the congregation to make their confession on their knees; and it is called "A General Confession, to be said of the whole congregation after the minister, all kneeling." It is *general* in a double sense—first, as every one, both ministers and people, are bound to make confession of their sins; and secondly, inasmuch as, under words common to all, each person may make confession secretly to God of their own particular sins. It is a melancholy truth that there is no man that liveth and sinneth not; and without confession there can be no pardon; and without pardon there will be no acceptance of our prayers and thanksgivings. Therefore, the Church of England, in harmony with the usage of the primitive Church, most appropriately places confession at the commencement of her public service. Before we offer up our prayers and praises to Him who is of purer eyes than to behold iniquity, it is fit that the whole congregation, minister and all, should acknowledge their transgressions and implore forgiveness of their sins.

IN THIS act of worship the Rubric enjoins the hum-

ble posture of *kneeling*, by the authority of the Church to which we owe all dutiful respect and obedience; but above all it is enforced by divine precept and example. By the visible or bodily adoration of bowing, uncovering the head and kneeling, we show the outward signs of reverence and submission; and we thereby openly acknowledge the mercy, the justice, and the power of God; and significantly express our inward sense of these attributes. The invitation of the royal psalmist to *bow down and kneel* before the Lord our Maker, is not a figurative but a literal command; and it must be understood in the same literal sense as the use of psalms and hymns and spiritual songs. The prohibition in the second commandment; to *bow down* to crucifixes and other idols for the worship of the creature, as strictly commands the bodily worship of the Creator by prostration before Him. This is an universal rule; and in the *Westminster Assembly's Larger Catechism* it is well defined as follows:—"Where a duty is commanded, the contrary sin is forbidden; and where a sin is forbidden, the contrary duty is commanded: so where a promise is annexed, the contrary threatening is included: and where a threatening is annexed, the contrary promise is included." Therefore, as those who either bow, or kneel, or use any posture of reverence to the Virgin Mary, or to any graven image, break the second commandment; so those who refuse or neglect to bow, to kneel, or to use any reverential posture to God, are likewise guilty of the second commandment. It is therefore a high contempt of God and a breach of His law, to pray to Him without some posture of adoration when it is in our power; and it is idolatry and sacrilege to bow down or to kneel before an image of any sort, even although we do not pray to it as some Christians pretend. Bowing down is an act of worship which is due to God only; and therefore when we bow down to an image, or refuse to bow down to God, we are equally robbers of Him; and guilty of sacrilege by denying Him the honour due unto His Name.

Worship is the subjection of our hearts and minds to God; and that is a proper act of external worship which unequivocally exhibits this submission of our minds; and we may parody the words of St. James; Shew me thy worship *without* thy kneeling at prayer, and I will shew thee mine by the submission of my soul and prostration of my body, which marks my faith by my works. Bending the knees or bowing the body are what is called worship in the Scriptures; and where it is said "they bowed down themselves," it has been frequently translated "they worshipped." It would therefore appear that, in the opinion of the translators of the Bible, to bow down to the earth, or to prostrate, is the proper act which they call *worship*; of which there are a multiplicity of examples. David calls upon all men to worship and fall down and kneel before the Lord; at the dedication of the temple, Solomon kneeled upon his knees before the altar; Ezra fell upon his knees and spread out his hands; and Daniel kneeled upon his knees three times a day, praying and giving thanks. In His agony in the garden, our Lord kneeled down and prayed; He fell on His face, and fell prostrate on the ground and prayed. We read in Scripture that in this state of prostration His disciples, the devout Jews, the very heathen, and even the possessed with unclean spirits, approached His sacred person with the external marks of bodily worship; and it is to be observed that He accepted it as His due. This bodily worship is so intimately connected with the act of prayer that the phrase "bowing the knee" sometimes signifies prayer itself: "For this cause I bow my knees unto the Father of our Lord Jesus Christ."—*Eph.* iii. 14. In the Revelations, St. John frequently mentions that falling down or kneeling is the posture of adoration in the church triumphant; and as the church militant on earth is another state and condition of the same family, it well becomes us sinful creatures to imitate the humility of our fellow servants.

"The very word *worship*," says Bishop Jolly,

"*signifies* a reverential bending of the body;" and when we consider the nature of religious worship, which consists in a great awe and reverence for the Divine Majesty, an humble and contrite heart would most naturally suggest a kneeling posture. We should therefore come into the presence of God with the greatest humility of heart and mind; with profound admiration of His infinite perfections; with the deepest conviction of our own vileness and unworthiness; and falling low on our knees, give Him, with all the powers of our soul and body, both the inward affection of our hearts and the outward reverence of our body; because both soul and body were created and united together for His service. When we are wilfully or negligently deficient in bodily worship or mental devotion, our services must be imperfect, and consequently unacceptable at the throne of grace. Our earthly superiors, our fathers of the flesh, to whom we have given reverence, would not permit our disrespectful behaviour in their presence; but how much more respectful and reverent ought our deportment to be in the presence of the King of kings. We find that in the apostles' days uncovering the head, bowing, and kneeling, were the usual postures of reverence practised in their assemblies. By irreverence, the danger of which is very great, we may provoke Him to say to us, as He denounced to the Jews by the mouth of His prophet, "Bring no more such *vain oblations*, incense is an abomination unto me; your new moons, sabbaths, and solemn assemblies I cannot, away with; it is *iniquity*, even the solemn meeting; your appointed feasts my soul hateth; they are a trouble to me, I am weary to bear them."—*Isaiah* i. 13, 14.

THE CONFESSION.

In all the ancient liturgies, forms of confession are extant; but no form, either ancient or modern, is superior or even equal to that in the English Liturgy. Like

our Lord's prayer, it is concise, yet full and complete; and although it is composed in *general* terms, yet it is so particular that it includes every kind of sin; it is so methodical that it may naturally be divided into four parts. I. The Introduction. II. The proper Confession. III. A deprecation of evil. IV. A petition for good.

I. "THE CHURCH," says Dr. Comber, "hath been curious and exact to select such titles for God in the beginning of every prayer, as are most proper to the petitions to which they are prefixed, and most likely to produce affections suitable to those requests in him that useth them, which, as it is every where apparent to a considering person, so it may appear particularly in the fitness of these two compellations, being the attributes of His infinite power and mercy." The first of these "compellations"—ALMIGHTY—is an acknowledgment of His greatness whom we have offended; and of His power both to punish and to pardon. The second,—"Most merciful Father" —implies His infinite goodness in being not only most merciful; but also slow to anger and of great kindness. Having been made sons of God by baptismal adoption, we have been thereby privileged, as taught by our Saviour, to address Him by the endearing name of Father; and we are there taught, that as an earthly father pitieth the son whom he loves, so our heavenly Father has compassion on all His erring and repentant children. We may learn, therefore, humility and true contrition from the first of these "compellations;" and faith and hope from the second.

II. THE SECOND part commences with entirely Scriptural language: "We have erred and strayed from thy ways like lost sheep." "Ye are as sheep going astray."—1 *Peter*, ii. 25. "I have gone astray like a lost sheep."—*Isaiah* liii. 6: *Psalm* cxix. 176. This may imply the first grand defection by which all men have fallen away from their obedience; or those daily errings and strayings, both in our hearts and bodies, from the ways of His laws and the works of His com-

mandments of which we are guilty both in thought, word, and deed; and which we are bound to confess and bewail. The ten commandments are the rule of our duty; and obedience to them, the way that leads to everlasting life; but if we transgress His laws, we depart from the path that leads to everlasting life; we then *err* and *stray* into the ways of sin and destruction. Some learned and good men have made a distinction between the words *erring* and *straying*. They consider that *erring* relates to sins of ignorance, infirmity, and the continual incursion of sudden evil thoughts which involuntarily spring up in the mind; whilst *straying* relates to greater enormities, which make men continue longer, and wander further from the straight paths. Under the second head we are apt to contract inveterate habits of sin and bad customs; and to become hardened in the *deceitfulness* of sin,—such as malice, envy, pride, vanity, lust, intemperance, and others. Under the first head, says Bishop Jolly, "while we watch against their intrusion [of sudden evil thoughts], and reject them as soon as we perceive them, while they humble us under a sense of our weakness,—dust and ashes as we are—they shall not be laid to our charge. But if we do anything to *invite* wandering thoughts, as the wandering of the eye necessarily does, then they become sinful, and endanger the turning of our very prayers into sin." Here, therefore, the Church instructs and enables us to confess that we have *erred* by lesser, and *strayed* by greater sins and provocations. The least of these are so frequently and habitually committed that they are neither to be neglected nor despised, lest they become mortal sins; whilst the greater sins are so heinous and aggravated that they cannot be concealed.

IN USING the language of Scripture, the Church compares our Lord to a shepherd; and the people to "the sheep of His pasture," as described in the tenth chapter of St. John's gospel. Of all the gregarious animals the sheep is the most liable to stray from its proper pasture; and therefore by this significant meta-

phor, our manifold wanderings from the flock of Christ are most beautifully illustrated. In the eastern countries sheep and cattle constitute the wealth of the greatest men, and their pasturage the principal occupation of all ranks. But the custom in the East is altogether different from the practice in Europe; there the sheep are trained to *follow* the shepherd, with whose person and voice they are acquainted, and are not driven *before* him as with us. The eastern pastoral countries are chiefly without fences, and full of beasts of prey; and the chief use of dogs there is to defend the flock from wild beasts, and to warn the shepherd of their approach. Sheep are the most liable to wander from the flock; and the least able either to find their way back, or to defend themselves from their numerous enemies. Like this innocent but stupid animal, we are too prone to leave the Good Shepherd of our souls, to stray from His commandments, and to refuse to hear and obey His voice. We become entangled in the thorns of worldly cares and inordinate affections; ensnared by the cunning craftiness of our grand enemy; and misled by our own corrupt and deceitful hearts. We are often misled, and induced to follow after wolves in sheep's clothing; and were not the Good Shepherd to seek us in our wanderings, and to save us when we are lost; and did He not cause us, by the operation of His Holy Spirit on our hearts, giving us the will to turn and hear His voice in the ministry of His Church, to follow His holy will and commandments, without doubt we should perish everlastingly.

IN THE NEXT words, "We have followed too much the devices and desires of our own hearts," the Church shews us that there is another way in which we may go astray, through the corrupt inclination of our nature and the desires of the flesh, which may entice us to sin. This seems to be an acknowledgment of original sin which was washed away in the laver of regeneration; but under which many people are apt to impute their own *actual* sins to our great progenitor, and by accusing

him, try to excuse themselves from that of which they are wilfully guilty. The devices and desires of our own hearts, mean the original corruption and depravation of our nature, from which we are liable, prone, or disposed to evil, and averse to that which is good; which the Jews called "the evil devices and desires of the heart." During the time of man's innocency and integrity, his understanding was clear to discern good, his will ready to choose it, and his affections resolved to embrace and delight in it; nevertheless, he was liable to fall from grace, and actually did fall; and, ever since, the heart of man has degenerated; his mind often devises evil, the will desires it, and the affections are set upon effecting and executing it. "It is not alone," says Dr. Comber, "the inclinations of nature, but the complying with them and following them, and the *neglect* of God's restraining grace, that leads us into evil; it is our misery that our nature is so evil disposed, but it is our *fault* when we reject God's directions and neglect His assistance, taking those false principles and vitiated appetites for our guides.

By DEVICES we are not to understand the innocent thoughts of the mind; but the evil designs and imaginations of the heart. These devices are either public against the government in church or state, or private against our neighbours; when we meditate how to overreach them in their affairs, or to bear malice, hatred, and revenge against them. When our hearts have devised evil—for "every imagination of the thoughts of men's hearts" are now, as they were in the days of Noah, "only evil continually"—then our desires pursue it to its consummation, according to our Saviour's warning: "Out of the *heart* proceed evil thoughts, murders, adulteries, thefts, false witness, blasphemies," which defile a man.—*Matt.* xv. 19. Let us, therefore, keep the heart with all diligence; for sin is progressive, and "a man is tempted when he is drawn away by his own lust and enticed; and when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth

death."—*St. James*, i. 14, 15. This, therefore, is what we are taught to confess and bewail when we say that we have followed too much the devices and desires of our own hearts; that is, that we have listened to, and obeyed too much, the solicitations of our corrupt hearts.

THEN FOLLOWS: "We have offended against thy holy laws;" which Thou hast graciously given us to supply all our defects. The word of God "is a lantern unto our feet, and a light unto our paths," to enlighten the darkness of our understanding, a counsellor to direct the weakness of our judgment, and a guide to direct our actions towards the attainment of everlasting salvation. An apostle says, that "sin is the transgression of the law;" "all unrighteousness is sin;" and death eternal is the wages of sin; because it is a violation of our Maker's authority, and a contempt of His righteous laws. In these few words, therefore, the Church teaches us to confess that we have broken His commandments, which are not only the rule of our conduct, but the foundation on which all the laws of earthly monarchs are built. His kingdom is everlasting, and His power is infinite; and His laws having been enacted in heaven were proclaimed amidst thunderings and lightnings to the whole earth; but particularly to all Christian nations by special ambassadors, so that we cannot by any possible means plead ignorance of them. The slightest search of our own hearts will shew us that in many ways we daily break the decalogue of Moses, the precepts of Christ, and the teaching of the apostles, both by sins of omission and of commission.

"WE HAVE left undone those things which we ought to have done, and we have done those things which we ought not to have done." The law of God prescribes that which we ought to do, which are called affirmative precepts: to leave them undone are sins of *omission*. It forbids us to do those things which we ought not to do, which are called negative precepts; and the doing those things which we are forbidden to do are called sins of *commission*. Within the scope and meaning of these

two divisions, of sins of *omission* and of sins of *commission*, are comprehended all the sins which can be committed against the divine law. It would be improper to name any particular sin audibly in a public general confession; but as we can be as private between God and our own hearts in the congregation as in the recesses of our own closets, we can easily call to remembrance our sins of both sorts, and mentally confess them to God. Sins of omission consist in the neglect or the improper performance of the duties of public and private prayer; in the omission of almsgiving and tithes, disobedience to our lawful superiors, the neglect of charity to the souls of neighbours, upon fitting opportunities; and deficiency in exercising the graces of faith, repentance, humility, and patience. Sins of commission consist of atheism, apostacy, blasphemy, perjury, schism, rebellion, immoderate anger, malice, lust with its stimulants gluttony and intemperance, oppression and cheating, lying and slandering, envy and covetousness, and in "speaking rashly and unadvisedly with our lips." Should we neglect or negligently perform the duty of acknowledging those sins of which our conscience is afraid in the general confession, the Church affords us another opportunity, at the reading of the Commandments, of recalling our transgressions, when we can be more particular. Sin admits of degrees of guilt; and sins of commission are of a deeper dye than those of omission. The former are punished in time by the withholding of blessings; whereas on the latter, judgments are inflicted. The Church appoints sins of omission to be first confessed, though in their nature they be of a lesser guilt; because to omit the performance of our duties is in effect *to do* that which we ought not to do; for the man who neglects to hear God's word will soon fall into ignorance, fatal security, and hardness of heart; and by laying himself open to temptation, he will forsake God, and fall into actual wickedness. Let us not, then, neglect positive duties, lest we fall into greater offences; nor deceive ourselves with the

thought that we can assume the cloak of a strict religious exterior in order to conceal a wicked life. Did we consider the deadness of our affections, the volatility of our thoughts, the hardnesss of our hearts, and the constant almost unconscious mixture of pride and hypocrisy that cleave to us in the performance of all holy offices; we should always find that we have left undone the best, the most acceptable, and the most evangelical part of every duty. We should therefore say with Job, "Behold I am vile; I will lay mine hand upon my mouth:" and acknowledge that were He strict to mark what is done amiss, He might justly account the slight performance of our positive duties as total omissions.

After having acknowledged our transgressions we are next to say; "And there is no health in us." It is not bodily health that is here meant; but the spiritual health, safety and salvation of our souls. In Scripture the Holy Spirit employs metaphors taken from physical diseases to represent the sinful distempers of the soul of man. In the Psalms, David repeatedly acknowledges that there was no spiritual health in him; and bewailing the national sins of his time, Isaiah says, "the whole head is sick and the whole heart faint; from the crown of the head to the sole of the foot, there is no soundness in it, but wounds and bruises and putrifying sores." By this metaphor he indicated the national corruption of morals from the prince on the throne to the lowest member of society, or the sole of the foot; that they were all corrupt and abominable, having no sound part in them; but were infected with the plague of sin, the fever of lust, the consumption of envy, the swellings of pride, and the venom of malice. The Church therefore emphatically uses the language of the Holy Spirit, *there is no health in us;* that is, after so many and great provocations, there is no salvation or means of health in ourselves; but our sufficiency and our help lieth entirely in God, who hath Himself told us that although we have destroyed ourselves, yet "*in* ME *is thine help.*" To the

Lord our God, therefore, we turn, bewailing our offences; and in what follows of the confession making our earnest petitions to Him for help and deliverance.

III. The next words, therefore, commence the third division of the Confession: "*But* thou, O Lord, have mercy upon us, miserable offenders." We have laid open our deplorable condition in the former part of the confession; but we must carefully guard against the two sins of despair on the one hand, or of presumption on the other. Let us rather still continue prostrate at His footstool with the publican's humility, whose language the Church here puts into our mouth; and before we ask favours, first let us beg for a removal of the guilt, the dominion and the punishment of sin. These evils which we now feel are the proper objects of that benign attribute of mercy which moves our heavenly Father, for Christ's sake, to forgive and pardon our transgressions: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—*Heb.* viii. 12. He will never shut His merciful ears to our cry for *mercy*, unless it cometh from feigned lips; but it is not *our merits*, but His compassion and free grace through the all-sufficient merits of Christ, which disposes Him to remove our guilt. For Christ's sake He is ever ready to hear our prayers, and to grant us that mercy of which we stand so much in need; "and," says He by the mouth of His prophet, "it shall come to pass that *before* they call I will answer, and whilst they are yet speaking I will hear." —*Isaiah*, lxv. 24. Our blessed Lord invites all sinners that are heavily laden with the burthen of their actual sins to seek rest or forgiveness from Him; the Church therefore directs us to flee to Him as to our best refuge and tower of defence. But if we insult Him with hypocritical prayers and mere lip service during the time of our prosperity, He will laugh at our calamity, and mock when our fear of death cometh, when we are forced to cry in earnest.—*Prov.* i. 26-29. Mercy, then, is that for which the Church directs us here to pray,

which even the best of men at all times need; and our best plea for which is the sight and sense of our own misery.

We go on to petition Him to spare and deliver us from the punishment due to our sins: "Spare thou them, O God, which confess their faults." We now earnestly beseech God to exercise His glorious attributes of mercy and pity; to spare us from the punishment due to our sins, and from their pollution and power. We pray that He will not inflict those temporal evils which our sins have deserved; but above all to rescue us from eternal condemnation. This petition, therefore, is an appeal from the justice to the mercy of God; beseeching Him not to be rigorous to mark what is done amiss, nor to suffer His whole displeasure to arise; but in the midst of His judgments to remember mercy, to abate the fierceness of His anger, and for Christ's sake to avert His vengeance from us. The condition on which we ask His mercy is the confession which we have just made, to which there is a sure promise of mercy; accordingly the prayer of the Church is not to spare all miserable sinners indiscriminately, but those only "which confess their faults."

In the last petition we prayed to be spared from the *punishment* due to our sins; and in the following we pray to be restored from their *pollution*: "Restore thou them that are penitent." We therefore pray that we may be purified from the stain as well as pardoned for the guilt of our sins; to be cleansed from all our iniquities; and to be restored to our baptismal purity. We are apt to think that those friends are troublesome and unreasonable, who after one favour granted persevere in soliciting more; yet it is otherwise with God; "for whosoever hath to him shall be given, and he shall have more abundance."—*Matt.* xiii. 12. He will not therefore be displeased for our proffering another and a greater request, to be *restored* from our remaining ignorance, security, distrust, worldly-mindedness, and hardness of heart; and so to be made meet to be par-

takers of the inheritance of the saints in light. But it is only sincere repentance and real purposes of amendment that will move Him, who sees the heart and knows our intentions; and He will bind up our broken hearts, heal our wounded spirits, remove the heavy load from our souls; and *restore* us to His favour, and to the voice of joy and salvation.

THE INSERTION of the following words here, was absolutely necessary, in order to express our faith in pleading the promise through the merits of Christ; because faith must ever regulate our repentance, and repentance strengthen our faith. Faith and repentance ought never to be separated; and therefore the Church leads us to implead our heavenly Father on His gracious promises: "According to thy promises, declared unto mankind, in Christ Jesu our Lord." By the all-sufficient sacrifice of Christ, God has given us a title to that which before we could not expect. He has bound Himself by His own immutable veracity, who is the truth itself, to fulfil His word; but His freedom is not thereby abridged, because He knows all that can possibly happen. He is not displeased at our urging His promises, which are all conditional; because we then only desire that which He judges fit to be granted; for unless we are by divine grace truly penitent, our requests would not be according to His promises. We have three grounds of hope in His promises—1 Because He has published His purposes of mercy, and communicated them by prophets and apostles at sundry times and in divers manners; 2. They are all made to mankind, and not to apostate angels, who fell from glory, but were permitted to remain in their undone and lost condition; but after man fell, God the Son graciously took him up and made a covenant with him. Although we be offenders, yet we are in a salvable state. And although we be despicable, yet we are those to whom the promises were made; and we believe that in His mercy He purposely made them so extensive, that any repentant sinner might have full assurance of faith. When, there-

fore, we feel ourselves to be the chief of sinners, we may take comfort in the universality of His promises in Christ, because they were made to *all* mankind without exception ; 3. We have hope in these promises ; because they were made in Christ Jesus, who first clearly revealed, procured, and sealed them to us as the alone Mediator between God and man. Christ was the first and great promise made to Adam ; and that promise having been fulfilled in His advent, God has shown His love, and manifested His faithfulness to perform all the rest in due time, for His sake whose merits are the foundation of our faith and hope.

IV. THE LAST petition which makes confession effectual is : "And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life." Here we pray to be delivered from the power and dominion of sin ; calling to mind the mercy and goodness of God in Christ Jesus, in whose name, and through whose intercession, God will be merciful ; and He has promised that we shall prevail. The Church of England strictly obeys and teaches her children to follow the command of our only Saviour ; and to ask all things through His prevailing name alone. "If," says He, "ye shall ask anything in my name, I will do it ;" and "verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you." There is no warrant in Scripture for that multitude of mediators on whom the Church of Rome teaches her people to depend for salvation ; they are but created beings, and whatsoever they enjoy has been conferred through Christ's merits. All the prayers in our Liturgy disown the Romish anti-christian doctrines of merit, indulgences, and penances ; but they humbly acknowledge our own unworthiness, and our faith in Christ Jesus as our *alone* Mediator and Advocate, to procure our pardon, and to enable us to walk in all the commandments of God blameless. St. Paul sums up the whole of practical Christianity in—"denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this

present world." This is a prayer for grace, that sin may not reign in our mortal bodies; but that where sin does abound, there grace may much more freely be given.

THE HEBREW prophet delivers the law in these words: "What doth the Lord require of thee, but to do *justly*, and to love *mercy*, and to walk *humbly* with thy God?" and in perfect unanimity with the law, the gospel teaches us to "live a godly, righteous, and sober life." These are the three great branches of a holy life; and they contain the sum and substance of all religion; for the first comprehends our whole duty to God, the second to our neighbour, and the third to ourselves. A *godly* life requires us "to believe in Him, to fear Him, and to love Him with all our heart, with all our mind, with all our soul, and with all our strength; to worship Him, to give Him thanks, to put our whole trust in Him, to call upon Him, to honour His holy name and His word, and to serve Him truly all the days of our lives." A *righteous* life requires of us "to do unto all men as we would they should do unto us;" to honour all men in the several stations wherein it has pleased God to place them; to be true and just in all our dealings, firm to our words and promises, and honest in all our transactions; to render unto Cæsar the things that be Cæsar's, and unto God the things that are His. That is, tribute and tithes to those to whom they are due; to entertain no malice or hatred in our hearts towards any one; and to abstain from injuring all men in person, goods, or character. And because we are daily "sore let and hindered in running the race that is set before us," we are taught to pray daily for grace to overcome our corrupt principles, to keep this brief summary of our duties, and to endeavour at all times to lead a just, honest, and sober life. A *sober* life requires the observance of all the duties which we owe to ourselves; to avoid gluttony and drunkenness, which are gross abuses of God's bounties; to be humble and thankful in prosperity, patient and submissive in adversity; and to

learn in whatsoever state we are placed, to be therewith content.

WE ASK the concluding petitions "for His sake;" that is, for the sake and merits of our Redeemer Jesus Christ; and "to the glory of God's holy name. Amen." These words respect the whole of the foregoing petitions, as well as the concluding one; because we believe that the blessing of having had our prayers heard will redound to the glory of God, as well as to our own good. We ought ever to remember with joy and thanksgiving that we have found in Him a readiness to pity the miserable, unspeakable kindness in blessing the unworthy; and omnipotent power in rescuing those who are ready to perish, from eternal ruin. The thought of so much unmerited goodness ought ever to preserve the flames of gratitude upon the altar of our hearts; from which there ought daily to ascend in clouds the incense of praise and thanksgiving; because when we have done all that we are commanded to do, we are still but unprofitable servants. The word *Amen* here expresses a strong wish or serious desire that God would be pleased to grant all our desires.

IN THE Liturgy, as well as in the Holy Scriptures, the word Amen has two meanings; one *affirmative*, as at the end of the Creed; and the other expressive of *desire*, as at the end of the Collects. It was always used in these senses by the Jews, from whom our Lord adopted it, and placed it at the end of His own prayer; which therefore implies a peremptory command for its constant use. It would appear that the apostles had commanded it to be used; for in the Corinthian Church, the ignorant were to say Amen, when others prayed. In the primitive times the people answered *Amen* to the public prayers as loud as a clap of thunder; and we ought to pronounce it audibly, heartily, and distinctly, as an evidence both to God and to our neighbour, that we have all one Lord, one faith, one hope, and that we all glorify God with one heart and one mouth. If we omit saying *Amen* from negligence or contempt,

how can we expect that God will accept that prayer to which we have not given our consent by joining devoutly with the priest in a fervent Amen? "The arousing response," says Bishop Jolly, "of the largely comprehensive word *Amen* at the end, tends to dispel any languor that may creep upon the heart, and awakens it to proceed with renewed vigour. But this very useful effect is defeated by the silence or low muttering whisper of the people; and the good design of the Church, in thus drawing up her admirably comprehensive and very impressive Collects, is sadly disappointed. By such faint-hearted like manner, the enlivening fervour is greatly damped and abated, whereas the full heaving, aspiring voice, fans the fire, and keeps the heart always on the wing, mounting higher and higher to its centre of rest, the divine all-satisfying object of its desires. The heart intensely going along with the words, while they are uttered by the priest, will open the mouth with ready effort to speak its part as the Church requires in the end of every Collect, by saying *Amen*, expressive of the faith, hope, and fervent desire of the heart. The import of *Amen* is clearly given by the Church to all her children, in her catechetical explanation of the Lord's Prayer: 'this I trust He will do of His mercy and goodness, through our Lord Jesus Christ, and therefore (that is, to express my trust in Christ who is the Amen, faithful and true) I say *Amen*,' which, with hope, excites desire, *so may it be*. For thus, praying in faith, believing in the heart, and confessing that belief with the mouth, we may humbly hope that our prayers shall be prevalent."[1]

[1] Bishop Jolly's Observations on the Sunday Services; Dr. Comber's Temple; Dr. Hole's Practical Discourses; Bishop Sparrow's Rationale upon the Book of Common Prayer, Mr. Shepherd's Critical and Practical Elucidation of the Book of Common Prayer; Archbishop King's Inventions of Men in the Worship of God.

THE ABSOLUTION AND THE RUBRICS.

CHAPTER IX.

THE RUBRIC—THE POWER OF THE KEYS—DEACONS FORBIDDEN TO READ THE ABSOLUTION; IT IS JUDICIAL—EVIL LIFE OF THE PRIEST NO BAR—PRIESTS ACT MINISTERIALLY; AND THEY ALONE ARE TO PRONOUNCE THE ABSOLUTION—ST. PETER'S COMMISSION AND MINISTERIAL ACT—THE ABSOLUTION—I. ITS PREFACE; IN THE NAME AND BY THE AUTHORITY OF GOD; NO ENCOURAGEMENT TO HYPOCRITES—II. BY WHOM SINS ARE FORGIVEN—III. PRAYER FOR DIVINE HELP—MEANING HERE OF AMEN.

IN THE ORDER of the morning and evening prayer the Absolution follows the General Confession; and it is intended for the ease and comfort of the penitents present; who, having been grieved by the sight and sense of their sins, may now be relieved by the assurance of pardon in the name of Christ, and by His ambassador. The absolution is prefaced by a *Rubric*, which points out the person who is authorized to pronounce it; and likewise the postures of both the priest and the people. It is called "The absolution, or remission of sins, to be pronounced by the priest *alone standing;* the people *still kneeling.*"

THE AUTHORITY to bind and to loose is called the power of the keys; which was conferred on the Church on the same day on which Christ triumphed over death and hell. St. John records this grant in a more remarkable manner than any other passage of our Lord's life; and it was the first act of authority which He performed after His resurrection. After Jesus had appeared and made Himself known to the two disciples at Emmaus, they returned in haste to Jerusalem; and they

were in the act of relating the fact of their having seen the Lord, when He Himself suddenly "stood *in the midst* of them." It was "on the same day, at evening, being the first day of the week [Sunday], when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and *stood* in the midst, and saith unto them, peace be unto you . . . . again, peace be unto you: *as* my Father hath sent me, *even so* send I you. And when He had said this, He *breathed* on them, and saith unto them, Receive ye the Holy Spirit: *Whose-soever sins ye remit, they are remitted unto them;* and *whosesoever sins ye retain, they are retained."—St. John*, xx. 19, 23.

THIS WAS their commission to exercise *the power of the keys;* and it is to be observed that although the doors were shut so as to exclude strangers, yet that some of the *third* order of the ministry were present. Cleophas and the other disciple, who is commonly supposed to have been St. Luke, were certainly present when this power was conferred; and we read of there having been no distinction made in the delivery; so that the power of the keys belongs to the second order of priests, and to the inferior order of ministers; for the eleven were at that time only in the order of priests, Christ Himself being the bishop. It was not until His ascension that He elevated them to the apostolic order; and consequently the seventy to the second order from which He had just exalted the eleven. None, however, but those who have a divine commission are qualified or entitled to execute this great mystery of divine love; because Christ has committed the administration of His sacerdotal kingdom to a special order of men, who having been "taken out from among men, are ordained for men in things pertaining to God, that [they] may offer both gifts and sacrifices for sin." That is, every priest among men on earth stands in the presence of God to perform divine offices for them; to reconcile *them* to God, and *Him* to them; to obtain for them graces and favours; and, as it were, to interpose between Him and them. In

short, the priest's office is to stand in God's stead to the people, and in the people's stead to God; to act as an advocate and mediator between both parties; and to transact and minister in sacred things between them. Priests represent the Almighty; they publish His laws; pass His pardons; and preside in His worship; and He has committed to them the ministry of reconciliation and the keys of His kingdom. He promised the keys to St. Peter on his frank and special confession; which, as stated above, He conferred on all the apostles on the day of His resurrection, and before He gave them their final commission to preach the gospel to every creature. Lawfully ordained clergy are the "stewards of the mysteries of God;" His "ambassadors;" the dispensers of His holy word and sacraments; and on their ministrations depend the assistances of the Holy Spirit, and the graces of a good life. God appointed a peculiar order of men to offer the legal sacrifices; and death was the penalty of invading their office. Both the ministrations and the ministers were alike of divine institution; and none but "the seed of Aaron," who were alone commissioned, could offer incense before the Lord. "And I will take of them [the Gentiles] for priests and for Levites, saith the Lord."—*Isaiah*, lxvi. 21. These words have ever been considered to bear a reference to the Christian Church; and it ever has been the current sense of the Church that "what Aaron and his sons and the Levites were in the temple, such are the bishops, priests, and deacons in the Christian Church." The Christian hierarchy succeeded to the Levitical, by the same divine authority which instituted both of them; and the apostles received the same power from Christ which He had received from God the Father: "*as* my Father sent *me*, *even so* send I you." By breathing on the apostles, and saying, Receive ye the Holy Ghost, He made a real donation or gift of the presence of the Holy Spirit for their direction, support, and assistance; and not only to them personally, but to be continued to all their lawful successors, "*alway* even unto the *end*

of the world. Amen." It is undeniable that the power of the keys was also then given; for He added, "Whose-soever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained unto them." To them is committed the word and ministry of reconciliation, as ambassadors for Christ; and the forgiveness of sins is certainly a reconciliation with God; who was in Christ reconciling the world unto Himself, not imputing their [former] trespasses unto them."

IN THE NATURE of things, the sacerdotal absolution is and must be effective and judicial; and it ensures remission of sins to the really penitent. In the daily service, morning and evening, it is drawn up in a *declarative* form; because being pronounced to a promiscuous congregation who have made only a general confession, the priest cannot know who are sincere and who are only feigned penitents. The Church, therefore, allows not this sacred ordinance to be prostituted among the good and the bad indifferently; but he is directed to assure those only of the remission of their sins "who sincerely repent and unfeignedly believe God's holy gospel." This declaratory absolution is likewise judicial; and although the priest who declares and pronounces may be himself a wicked man, yet God is faithful and just, and will loose in heaven those whom His representatives ministerially loose on earth. "So that," says a worthy old divine, "we need bring no new words with us, but 'humble, lowly, penitent, and obedient hearts,' fresh and earnest affections to join with the good words that the Church has prepared to our hand; and then we are sure of the comfort of the absolution from God, pronounced by a duly commissioned person, though the priest himself were a wicked man; so the penitent may assure himself that his sin is pardoned on his resolution of immediately forsaking the sins which he has confessed, in the very instant that the absolution is pronounced."

IN SAYING that the absolution of the priest is judicial, it is meant that it is effectual only where the conditions

are fulfilled. The sentence of a judge is decisive, and has its due effect in law; but the same words pronounced with the greatest pomp and circumstance by any other person, without the royal commission, would be null and void. The herald who reads a declaration of war with all the appointed solemnities, authorises the commencement of hostilities. Although another person might read the same proclamation perhaps better, and with more dignity, than the herald, yet his reading it would signify nothing and produce no effect; whereas the reading of the herald declares the war; because he is appointed and empowered by the sovereign so to do; even although he should be a traitor in his heart. The clergy are heralds appointed and authorised mediately by Christ to proclaim His peace to the faithful and His wrath to the disobedient; and He has promised to ratify *in heaven* whatsoever they declare and pronounce in His name and by His authority *on earth*. Earthly kings may pardon those whom their judges condemn; so God, being the King of kings, will doubtless reverse any *unjust* sentence which His ministers may pass either through ignorance or malice. This fact, therefore, is decisive that the priestly absolution is judicial, and not merely declaratory; for mere declamation cannot be reversed. If one man should denounce the sentence of imprisonment, confiscation, or death upon his neighbour, no court of law would *reverse* that sentence; because it has no effect, neither party having any authority over the other; but if a lawful judge pronounce a sentence, even although it should be unjust, it will be executed unless a higher authority reverse it. Although a superior court may reverse the sentence of an inferior one, or the queen pardon a condemned felon; yet the sentence is still judicial and effective though it has been reversed or superseded. Therefore the supreme authority of Christ the King is always implied and supposed when His priests pronounce an absolution; but He is not bound by any *unjust* sentence which His ministers may pass upon false evidence. For whilst the adminis-

tration of His kingdom is committed to the hands of fallible men, it is liable to mistakes and errors; and a man may be condemned on false evidence, though in passing the sentence the judge himself may be uncorrupt. When Christ, therefore, promises to ratify the sentence in heaven that the Church shall pass on earth, it is always supposed that it has been justly passed.

God will reward our obedience to, or punish our neglect of the censures of the Church; and it is our duty to pay the same deference in the case of an erroneous or unjust censure, as to the sentence of a civil judge in a similar case; but at the same time to plead our innocence in an humble and decorous manner without revilings or reproaches. St. Paul was unjustly condemned, and "smitten contrary to law," before the judgment-seat of Ananias; but the apostle censured himself for having reproached the high priest, saying, "I wist not, brethren, that he was the high priest; for it is written, thou shalt not speak evil of the ruler of thy people." But notwithstanding all lawful defence, if an innocent person should be unjustly censured by the Church, there is no doubt that the Supreme Judge in heaven, who knows the heart, will reverse the sentence. Should a person who has been *justly* censured for a crime become truly penitent, but yet he should despise the authority of the Church, or wilfully neglect to make reconciliation with her, and by due submission be absolved from her censures; his crime will not be remitted in heaven, even although he may be sorry for it in his heart; because he has aggravated his first sin by adding another to it. So long as a man continues obstinately to refuse reconciliation with the Church, God will ratify the ecclesiastical censure; because whilst we obstinately despise His ministers, it is impossible to be reconciled to God, who will maintain His own institutions, and "bind in heaven" those whom His representatives have "bound on earth." To maintain, therefore, that the Church has not the power of the keys, is to assert that the Chief Shepherd and Bishop of

souls made a jest of His final commission to His apostles and their successors. To deny this power, which He so solemnly conferred on the Church, is virtually to accuse Him of wilfully deceiving those whom He came to seek and to save, under pretence of doing Him more honour. But He rejected with indignation this same species of honour when offered Him by St. Peter, saying, "Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men;" (*St. Matt.* xvii. 23,) and this is the very language with which He repulsed the tempter in the wilderness. Besides the insult offered to the veracity of Christ, who is truth itself and cannot lie, we undermine our own faith; for if we repudiate the power of the keys, we must also, to be consistent, deny the authority of the clergy to baptize, to lay on hands in ordination, and to continue the apostolic succession to the end of the world. We cannot pick and choose; we must embrace all God's gifts with thankfulness and humility: "that we may lead a quiet and peaceable life, in all godliness and honesty, which is good and acceptable in the sight of God our Saviour."

It has been objected, that perhaps the priest himself who declares and pronounces the absolution is a wicked man; but that is no obstacle to its efficacy; for they are men of like passions with ourselves, and have their talents in earthen vessels. It is not their own but the sacraments of Christ which they administer and whose pardons they declare; and therefore the efficacy of the absolution is neither increased by their righteousness nor diminished by their wickedness. The virtue and efficacy of the sacraments and the absolutions flow from, and depend upon Christ alone; and therefore the minister's piety or vice can neither hinder nor advance their comfort and effect. Paul planted, and Apollos watered; but God *only gave the* increase. Judas preached the gospel and cast out devils, though he himself had a devil; and his ministry was as valid and efficacious as that of the other eleven. We have our Lord's authority

for esteeming the scribes and pharisees the most wicked of hypocrites; yet He said, because they sat in Moses' seat, that is, because they were authorised teachers, "ALL *therefore that they bid you observe, that observe and do*."

GOD only can forgive sins; but the priesthood is the channel through which He conveys pardon to the penitent. They act *ministerially* in Christ's name, and by His authority; as the Queen's pardon is conveyed ministerially to a convicted felon by her secretary of state, or some inferior magistrate. Although the pardon is not conferred by the queen in person, who alone possesses the attribute of mercy; yet the felon joyfully accepts the reprieve from death, and expresses no doubt whether or not any one can save him from the penalty due to his crime, except the queen herself. We daily reject the benefit of absolution; and we show our want of faith by asking in the spirit of the Syrian leper, "who can forgive sins but God only?" To convince the unbelievers who thought that no man could forgive sins, our great High-priest commanded the cripple, whose sins He declared had been blotted out, to take up his bed and walk; and He gave the power of the keys to the apostles, in like manner as it had been given to Him *as man*; and through them it has descended to the whole body of the priesthood. "And," says Bishop Sparrow, "if our confession be serious and hearty, this absolution is as effectual as if God did pronounce it from heaven. So says the Confession of Saxony and Bohemia, and the Augustine Confession. St. Augustine and Cyprian, and generally all antiquity, say the same; so does our own Church in many places; but above all, Holy Scripture is clear, '*whosesoever sins ye remit, they are remitted unto them.*'"

THE RUBRIC directs the absolution to be pronounced by the *priest* ALONE, STANDING;* *the people* still kneeling. This posture of the priest is agreeable to reason; because he is performing an act of authority in declaring God's remission of sins to all true penitents

by virtue of His power and authority. It has also the countenance of Christ's own example; for He *stood* in the midst when He conferred the power on His disciples. As God's ambassador, therefore, the priest stands in token of His authority; but in humble acknowledgment of so great a blessing, and as an evidence of their faith, humility, reverence, and submission, the people are directed to continue kneeling. The word *alone* stands opposed not only to the people, but likewise to the inferior order of deacons; from whom the Church now withholds the power of the keys, by the terms of their ordination. The words are, "take thou authority to execute the office of a deacon in the Church of God committed unto thee." Now as the power of the keys is not given to deacons as it is in the ordination of a priest, it must be considered as being withheld; but the Church has declared her meaning of this Rubric without any ambiguity, and beyond the possibility of doubt by the statute, enacted in conformity to the opinion of the last reviewers in 1661; when every deacon is expressly forbidden to pronounce the absolution. If a deacon is not authorised to pronounce the absolution, clearly the people ought not to *repeat* it along with the priest; because they thoughtlessly usurp the sacerdotal office. Instead of repeating the words with the priest, we should mentally say *Amen* at the conclusion of each sentence; which is an expression of our faith, and a thankful reception of the glad tidings of God's forgiveness of our sins. At the conclusion we should repeat *audibly* and heartily, Amen; which applies the whole to ourselves, and expresses our hearty assent and consent to that article of the Creed, —the "forgiveness of sins."

But instead of listening reverently to the priest as the ambassador of Christ, many people repeat his words; and exhort him to accompany them with a pure heart and humble voice unto the throne of the heavenly grace, saying after *them*. This is absurd. The confession is in general terms; but each man knowing his own particular sins can mentally confess them with the rapidity

of lightning; and the absolution is given in equally general terms. Although the absolution be declaratory, yet it is both authoritative and effective; and it conveys pardon to those who have made confession with true repentance and a full resolution of amendment of life. It is our duty to repeat the prayers *mentally* along with the priest, but not in an audible whisper, lest we disturb others; and we ought always to give place to him when he exercises any part of his exclusively sacerdotal office. Instead of repeating the absolution along with the priest, who is *alone* to pronounce it, we should listen with devout thanksgiving and on our knees without doubting, for this merciful grant of pardon. The word *Amen* might be mentally interjected at each sentence; in some of which it would mean *so be it;* whilst in others it would be an earnest prayer or desire for the especial grace or mercy there desired; and again, that in our own particular instance He would be pleased to confirm the words of His servant the priest.[1]

WHEN St. Peter made that noble confession on which the Church is built, Christ promised to confer on him the power of binding and loosing at *some future time.*

[1] The devout worshipper might make the following interjections, or vary them, according to his own peculiar circumstances.

ALMIGHTY GOD, the Father of our Lord Jesus Christ [*amen*] who desireth not the death of a sinner, [*thanks be to thy holy Name*] but rather that he may turn from his wickedness and live [*turn thou me, oh God, and give me spiritual life*]; and hath given power and commandment to His ministers [*Alleluia: salvation, and glory, and honour, and power, be unto the Lord our God: or again, thanks be to thy holy name*] to declare and pronounce to His people being penitent [*grant me, O Lord, the grace of true repentance*] the absolution and remission of their sins [*amen*]; He pardoneth and absolveth all them that truly repent [*amen*] and unfeignedly believe His holy gospel [*I sincerely believe; Lord, help thou mine unbelief*]; wherefore let us beseech Him to grant us true repentance and His Holy Spirit [*amen*], that those things may please Him which we do at this present [*amen*], and that the rest of our lives hereafter may be pure and holy [*amen*]; so that at the last we may come to His eternal joy [*amen*], through Jesus Christ our Lord. AMEN.

He afterwards bestowed it on him and on all his brethren by breathing on them; and neither more nor less of this gift was bestowed on Peter. Our Lord's thrice repeated commission to him to feed His sheep and lambs was a solemn assurance of forgiveness for the thrice denial of his Master, and an affectionate restoration to his apostolic office; but it conveys no extraordinary or superior commission. The sheep and lambs committed to his care were the lost sheep of the house of Israel; and he was accordingly designated "the apostle of the circumcision." The power of the keys promised to him was the opening the gates of the Church to the Gentiles, which he accomplished in the case of Cornelius. "The keys of the kingdom of heaven," (*Matt.* xvii. 18) says Bishop Horsley, "here promised to St. Peter must be something quite distinct from that with which it hath been generally confounded; the power of the remission or retention of sins conferred by our Lord after His resurrection upon the apostles in general, and transmitted through them to the perpetual succession of the priesthood. This is the discretionary power lodged in the priesthood of dispensing the sacraments; and of granting to the penitent and refusing to the obdurate the benefit and comfort of absolution. The object of this power is the individual upon whom it is exercised, according to the particular circumstances of each man's case. It was exercised by the apostles in many striking instances; it is exercised now by every priest, when he administers or withholds the sacraments of baptism or the Lord's supper; or upon just grounds pronounces or refuses to pronounce upon an individual the sentence of absolution. St. Peter's custody of the keys was quite another thing. It was a *temporary*, not a perpetual authority; its object was not individuals, but the whole human race. The kingdom of heaven upon earth is the true Church of God. It is now, therefore, the Christian Church; formerly the Jewish Church was that kingdom. The true Church is represented in many passages of Holy Writ under the image of a walled city, to be

entered only at the gates. Under the Mosaic economy these gates were shut, and particular persons only could obtain admittance—Israelites by birth or legal incorporation. The locks of these gates were the rites of the Mosaic law, which obstructed the entrance of aliens. But after our Lord's ascension and the descent of the Holy Ghost, the keys of the city were given to St. Peter by that vision [at Joppa] which taught him, and authorised him to teach others, that all distinctions of one nation from another were at an end. By virtue of this special commission the great apostle applied the key, pushed back the bolts of the lock, and threw the gates of the city open for the admission of the whole Gentile world, in the instance of Cornelius and his family. To this and to this *only* our Lord prophetically alludes when he promises to St. Peter the custody of the keys. The promise was simply a *prediction* that *he* would be selected to be the first instrument in a great work of providence; which was of such a nature as to be done once for all, and being done it cannot be repeated. The apostle fulfilled his commission in his lifetime. He applied the key; he turned back the lock; he loosed and he bound. The gates of the kingdom of heaven *are* thrown open; the ceremonial law *is* abrogated; the moral *is* confirmed; and the successors of St. Peter in the see of Rome can give *neither* furtherance nor obstruction to the business."

THE ABSOLUTION.

THE ABSOLUTION may be divided into three parts—I. The Commission; II. Its Execution; and III. Its Application.

I. THE PREFACE or commission contains the divine attributes and properties:—"Almighty God, the Father of our Lord Jesus Christ, who wouldest not the death of a sinner, but rather that he may turn from his wicked-

ness and live." We acknowledge, by the word Almighty, that God has all power and might, and the absolute right to do whatsoever He pleases with the sons of men; and therefore that it is *His sole* prerogative to forgive sins. His laws peremptorily forbid all manner of sin; and His holy word denounces punishment for it, not only eternally; but it says He will visit the iniquity of the fathers upon the children, unto the third and fourth generation. But He can dispense with His own laws; and being the Almighty supreme ruler of the universe, possessing all power and might, He can forgive whom and when He pleases, without appeal or control. If the term Almighty represent Him as a terrible judge that will not remit without blood; the next words show that our Lord Jesus Christ has made a full satisfaction for the sins of the whole world. God the Son having shed His blood for the remission of our sins, and satisfied divine justice; God the Father is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. As true and sincere penitents we ought to be deeply penetrated with reverence and love to our merciful and Almighty Father; who for the merits and intercession of Christ has blotted out the handwriting that was against us, sealed our pardon, and sent us a full and free absolution by the hands of a steward of His mysteries. No penitent sinner need be discouraged or despair of mercy; for the priest, by virtue of His commission, assures the congregation that all penitent believers are loosed from the chains of their sins, and that their punishment is remitted. God having, as it were, declared by the mouth of His minister, "thy sins be forgiven thee;" "thy faith hath made thee whole;" "go and sin no more;" what posture can be sufficiently humble to receive it; or what return of love sufficient for so great a blessing? And whilst we adore the power, the goodness, the mercy, of God that sent it; and the all-sufficient merits of Him that purchased it; let us not despise the *earthen vessel* who is the channel of con-

veying it, by doubting His ministerial power and authority.

Were nothing more intended by the Church than a mere declaration of the forgiveness of sins, the solemn proclamation of the priest's "power and commandment" would be a mockery; but she not only exhorts and encourages us to repentance, by declaring God's willingness to forgive our sins; but she also designs to convey an instant pardon from God by the mouth of the priest to all, "who truly repent, and unfeignedly believe His holy gospel." She adopts the expostulating language of the prophet: "Have I any pleasure at all that the wicked should die, saith the Lord; and not that he should return from his ways and live?"—*Ezek.* xviii. 23, This gracious declaration is repeated; and as He could swear by none greater, He has sworn by Himself; and so strengthened His assurance by an oath—"As I live [and have life in myself], saith the Lord, *I have no pleasure in the death* [eternal] of the wicked; but that the wicked *turn from his way and live*. Turn ye from your evil ways; for why will ye die, O house of Israel?"—*Ezek.* xxxiii. 11. God requires no bonds to keep Him to His promises; but He has sworn by Himself, in condescension to our infirmities, and after the manner of men for the confirmation of our faith; "for without faith it is impossible to please Him." To "believe that He is, and that He is a *rewarder* of them that diligently seek Him," *Heb.* xi. 6, is the foundation of all religion; since no man can come to God who does not believe that He delights in mercy, and is willing to receive those that turn unto Him. It is therefore an aggravation of our sins to doubt His promises; but especially this assurance which He has confirmed with an oath. He unwillingly resorts to those acts of severity which our obstinate wickedness calls forth; and He is ever ready to show mercy and compassion to those who truly turn unto Him. It is one of the devices of Satan to suggest to our minds that God is

dreadful and inexorable; in order that he may prevent us from turning unto Him and be saved eternally. By such unjust and dismal apprehensions we greatly dishonour God, who "*is love*," and "there is no *fear* in love; but perfect love casteth out fear." When their idolatry provoked God to punish Israel, the prophet represents Him as if in earnest expostulation: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? . . . mine heart is turned within me, my repentings are kindled together: I will not execute the fierceness of mine anger; I will not return to destroy Ephraim, for I am God and not man."—*Hosea*, xi. 8, 9. When, therefore, we call to remembrance the price paid for our redemption; the covenant of mercy made with us; His earnest invitations to turn unto Him; His long suffering and patience; and the continual protection of His providence; to doubt of His ministerial absolution must be a great aggravation of our sins, and will render our other acts of faith void. He knows the purposes of our hearts; and He will not confirm the priest's words unless we turn from our wickedness by hearty repentance and true faith.[1]

THE NEXT clause in the absolution is, "And [He] hath given power and commandment to His ministers

[1] THE CONSTANT and authoritative repetition of the Absolution is an invincible proof that the doctrine of the Church of England is Anti-Calvinistical. For when Calvin offered his assistance in the compilation of our Liturgy, "Archbishop Cranmer rejected it: he knew *the spirit* of the man, his obstinacy, self-sufficiency, and his contempt of the most primitive antiquity; and was therefore resolved *not* to let him have any hand in the English Reformation. He had taken all opportunities to detract from and to revile our reformation, and was continually importuning the Duke of Somerset to alter and lay aside everything that disagreed with *his own passion and prejudice*. These harsh expressions" in his letter, which is too long for quotation, "would never have fallen from Calvin's pen if the Liturgy had been modelled according to his directions; but may very naturally be supposed *to be the furious expressions of his resentment*, on account of the disrespect shown him in refusing to obey his dictates, and comply with his *unprimitive platform*."—*Downe's Historical Account, &c.*

to declare and pronounce to His people, being penitent, the absolution and remission of their sins."

THE PRIEST here shews his commission, and states by whose authority he declares and pronounces; and assures us that he does not absolve in his own name, but proclaims the terms of pardon granted by the Father of our Lord Jesus Christ. One apostle calls it the power of binding and loosing; and another the remission and retention of sin; and this power was annexed to the two sacraments of Baptism and the Lord's Supper; *both* of which are declared to be for the *remission of sin.* All sin is a slavery to the Devil: hence sinners are said to be in the bond of iniquity, the gall of bitterness, and to be tied and bound with the chain of their sins. The power of absolution granted to His Church by her Almighty Head, sets us free from this slavery, and loosens these bonds; but the Church carefully informs us that it is only "people being penitent" whose sins will be remitted by this ministerial act. Although the words of absolution are pronounced in general and indefinite terms, for the comfort and encouragement of all returning sinners; yet it is not the intention of the Church that they shall extend to those who wilfully persist in their sins. Their efficacy is expressly restrained to those only who by faith and repentance have made themselves capable of forgiveness; for as God will not pardon the impenitent, so neither can His ministers. This is not only the sense but the language of Scripture; and although the Church of England has three forms of absolution, yet their efficacy is confined to the penitent and returning sinner. It is our duty, therefore, to qualify ourselves by sincere repentance for the reception of so great a blessing as absolution at their hands; for of its efficacy there can be no reasonable doubt.

THE ABSOLUTION gives no encouragement to hypocrites whose faith is feigned, and whose confession and penitence are insincere. It simply declares to such worshippers that forgiveness may be obtained; and points out to them the terms on which it will be granted.

But to those who truly repent, it conveys the strongest assurance of the remission of their sins and of their acceptance with God. It affords to the penitent the greatest comfort and support; whilst to those who are insincere and postpone their repentance, it gives no ground either to presume or to despair; but exhorts them to repentance if they desire the remission of their sins. Here we may see the great blessing which Christ has vouchsafed to His Church; and the great honour and dignity of His ministers; whose calling and appointment is not of men, but of God the Father, given by God the Son, and sealed by God the Holy Ghost. They are the ministers of Christ, and stewards of the mysteries of God; fellow workers with God; His instruments; dispensers of His pardons; and His heralds to proclaim His peace.

II. THE NEXT clause is the execution, when the priest pronounces the absolution: "He, [that is, GOD,] pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy gospel."

ALMIGHTY GOD, at the commencement of the sentence, is the nominative to the verbs pardoneth and absolveth; but that no man may suppose that it is the priest that absolveth by his own power, the pronoun HE is inserted, although it is not required, to show that it is GOD only who pardons and absolves, by the mouth of His steward. God is the author and bestower; the priest is only the dispenser of His favour and bounty; yet he is to pronounce pardon only to the penitent, to whom alone the sentence will be confirmed in heaven. He reminds us of the means by which the blessing of pardon and reconciliation may be obtained; and he exhorts us to beseech God to grant us true repentance, without which there can be no remission. He is to pronounce pardon to the penitent who unfeignedly believe the gospel; but they must not presume to expect a pardon without observing the conditions of faith and repentance which Christ has inseparably annexed to it; nor despair of the remission of their sins on the due fulfilment of these

conditions. Presumption and despair are alike dangerous sins. To presume that God will justify the wicked, is to deny His justice; and to fear that He will condemn the righteous, is to distrust His word, and to deny His mercy. That we may receive the benefit of this act of grace, we must duly perform the conditions; and as without the assistance of the Holy Spirit we can do no good thing, let us earnestly beseech Him "to direct, sanctify, and govern both our hearts and bodies in the ways of His laws, and in the works of His commandments." Let us beware of hardness of heart and contempt of God's word and commandments; of formal confessions and hypocritical pretences; but let us receive this general absolution with humble, lowly, penitent, and obedient hearts.

III. IN CONCLUSION, the words are: "Wherefore let us beseech Him to grant us true repentance and His Holy Spirit, that these things may please Him which we do at this present; and that the rest of our lives hereafter may be pure and holy; so that at the last we may come to His eternal joy; through Jesus Christ our Lord. Amen."

WE HAVE been assured that remission of sins is to be obtained upon certain conditions; and therefore the priest exhorts us to seek divine assistance to accomplish those conditions. Repentance is a change of the heart, of the will, and of the affections; it is a new creation which the Spirit of grace can alone effect within us. In the commination office the Church teaches that repentance consists of contrition, confession, and satisfaction. Contrition is a godly sorrow for past sins; and satisfaction is an endeavour to bring forth fruits worthy of repentance. To reflect with pleasure on our past sins, is to renew and re-enact them; so long, therefore, as we continue to do so, we are not truly penitent. Amendment of life or satisfaction is absolutely necessary after remission of sins; lest we should be again entangled and led into captivity to Satan. Christ Himself has taught us to pray, after the petition for the forgiveness

of sins, that we be *not led into temptation;* that is, that God would preserve us by His restraining grace from falling again into sin. The Church follows His example; and immediately after the priest has pronounced the absolution, she directs us to pray for amendment of life; for the grace of the Holy Spirit to enable us to bring forth worthy fruits of repentance; and that both our present service and our future life may please Him. Repentance must precede the gift of the Holy Spirit; because He is the Spirit of holiness and purity; and will neither enter nor inhabit a corrupt and polluted heart. Therefore the heart must be diligently "swept and garnished" for the reception of so heavenly a guest, by true repentance and amendment of life; when He will help us to ask, incline God to give, and fit us to receive those blessings for which we pray.

We request His assistance in all our future endeavours, as well as His acceptance of what "we do at this present;" that is, that our confession, absolution, prayers, praises, and thanksgivings, may be well pleasing in His sight; that our lives may hereafter be directed by the guidance of His Holy Spirit; and that at the last we may receive the reward of our faith and obedience; and His eternal joy through the merits of our Redeemer. Our prayers will then be turned into praises; confessions of sin will then cease; and absolution terminate in the perfect consummation of bliss and glory; the pardon which has been sealed in time will be confirmed in eternity; and all our hopes of mercy will be swallowed up in fruition. We are taught to ask all our petitions in the name of Jesus Christ our Lord, who purchased our redemption and forgiveness; and it is alone through His merits and mediation that we obtain reconciliation with God. Therefore, in the words of Bishop Patrick, "we must let those that approach us perceive that Christ liveth in us, by 'showing forth our works out of a good conversation.' We must make the world sensible of our exact justice, our unfeigned charity, our self-denial, our patience, our peaceableness, and above all of

our meekness, humility, and modesty of spirit; that, if they have a mind, they may not have the face to say, you have but the semblance and apish imitation of piety."

THE POWER of the remission of sins was not to be peculiar to the apostles alone, and to end with their lives; but it was intended to constitute a part of the ministry of reconciliation "*always*" even to the end of the world. But the power of the keys is altogether distinct from the acts of preaching, of baptizing, and of admitting men to the communion. All these powers were conferred on the apostles before the power of remitting or retaining sins was bestowed on the Church. Christ empowered the apostles and disciples to preach, when He first selected and sent them forth in the beginning of His ministry; they continued John's baptism unto repentance and in preparation for the advent of the kingdom of heaven; and He conferred the power of offering the Christian eucharistic sacrifice before He made His own oblation on the cross. All these powers were conferred before His Passion; but the power of the keys which He had *promised* was not granted until after His resurrection. It was then more solemnly conferred by the significant ceremony of *breathing* on them, and by using the word *receive;* which shows that the power was then and not till then given to them; and it consists in that which the Church now calls *absolution.* And, if we are truly penitent, to doubt of the efficacy of absolution is to deny the truth of His word, and so to be guilty of sin; "for whatsoever is not of faith is sin." In all our transgressions it is against God that we sin; and we ought not to doubt of His absolute power to remit the offence; but He has committed this power ministerially to His priests on earth, so that whomsoever they lawfully bind or loose in the Church on earth, will be bound or loosed in heaven. It is strange that this gracious promise and merciful gift should be doubted or disbelieved; whilst all His other promises, and some of them have been much more obscurely intimated, are

faithfully embraced, and the fullest trust reposed in them. But we are required to keep the faith "*whole* and undefiled;" we must not, therefore, reject this article of it which we confess in the Creed; for it is God alone that absolves, the priest only acts as His minister and representative.

THERE is a Rubric at the end of the Absolution which directs that "the people shall answer *here*, and at the end of all the other prayers, AMEN."

AMEN is a Hebrew word, which has been retained and used in all languages to express the person's assent who uses it; and it has several meanings in the Prayer Book; but it generally means, *so be it*. By answering Amen at the end of the Absolution the people declare that the remission pronounced by the minister is verified and confirmed in heaven; and that they earnestly beseech God to grant them true repentance and His Holy Spirit. At the end of the Prayers and Collects, being addressed to God, it signifies "So be it, O Lord, as in our prayers we have expressed." But at the end of the exhortations, absolutions, and the creeds, it is addressed to the priest; and it means either "So be it, this is our sense and meaning;" or "So be it, we entirely assent to and approve of what has been said." When Amen was repeated by the primitive Christians in their public prayers, they pronounced it so heartily, that Jerome compares it to thunder: "they echo out the Amen like a thunder-clap."[1]

[1] Comber's Temple; Hole's Lectures; Sparrow's Rationale; Whitby's Commentary; Hicke's Christian Priesthood; Leslie's Works; Mede's Works; Wheatley's Illustration; Shepherd's Elucidation.

THE LORD'S PRAYER.

CHAPTER X.

THE RUBRIC—THE LORD'S PRAYER—JEWISH PRAYERS—THE PREFACE—HALLOWING GOD'S NAME—THE COMING OF HIS KINGDOM—THE DOING OF HIS WILL—DAILY BREAD—FORGIVENESS OF SINS—DELIVERANCE FROM EVIL—THE DOXOLOGY—TRINITY IN UNITY.

THE RUBRIC before the Lord's Prayer directs both the clergy and the people how to perform their several duties: "Then the minister shall kneel, and say the Lord's Prayer with an *audible* voice: the people also kneeling, and repeating it with him both here and wheresoever else it is used in Divine Service."

WHEN the priest pronounced the absolution, he stood up, to show his authority as the representative of his divine Master; but as he requires to pray for himself as well as for the people, he is now directed to place himself on his knees, as the most becoming posture in which to convey his own and his people's supplications to the throne of grace. Kneeling in prayer is the most proper and most humble posture for penitent sinners to address their heavenly Father; and it has been used by all pious men in all ages, both under the law and under the gospel.

THE LORD'S PRAYER.

THE LORD'S Prayer is the foundation and pattern for all other prayers; it is in fact an abridgment of the

gospel; and as Luther said, it is "the prayer of prayers." Of this model of prayers, Dr. Comber says: "When the disciples came and asked our Lord for such a form of prayer as the doctors among them were wont to give to their scholars, to be a badge of their profession, He prescribed this set form, which for words and phrases He took out of the Jewish forms, with little variation, to show how far He was from all affectation of novelty in devotion. And certainly we may discern in it a lively resemblance of its Author, who was the highest and the lowest, the greatest and the least,—God and Man. The comprehensiveness of it is the admiration of the wisest, the plainness suiting still the meanest capacity; for it is so clear that all may understand it, so short that any may learn it, so full as to take in our wants, and so exact as to show us what we should be, as well as what we should ask, and it is the epitome of the gospel. Herein we glorify God in desiring His honour may be made manifest, and are mindful of ourselves in praying for all graces, reverence, and fear, sanctification and purity, submission and obedience active and passive, faith and love, diligence and zeal, constancy and perseverance; and for our bodies we beg food and raiment, health and strength, riches and friends, a good name, and a long life, so far as they are good for us.

"We look back to our sins past, and humbly crave remission: we look forward first to our duty, engaging ourselves in purposes of holy charity, and then to our danger, earnestly entreating His preventing grace and pity may preserve us from sin and punishment, the snares of men and devils: finally, we look upwards in a humble acknowledgment of His goodness, His greatness, and just deservings of all honour and glory from us and all the world. In this one form, as we represent all our wants, so we exercise all graces: here is our belief of God's goodness, our persuasion of His love, our desire after His holiness, our subjection to His authority, and hope of His kingdom, our willingness to suffer, and readiness to do His will: here we declare our de-

pendence on His providence, and contentedness with His dispensations, our penitence for former sins, and resolutions of amendment, our sense of our own frailty, and our trust in His mercy and grace; and all this ending with acts of faith and love, joy and praise, devotion and adoration. So that this divine form is fitted for all times, and all places, and all persons: the ignorant must use it, because he may understand it; the knowing, that he may understand it better; the sinner, that he may be holy; the holy man, lest he become a sinner; the rich prays thus for the sanctification of his gifts, the poor for the supply of his wants. In private it extends to particular needs; in public it unites us all into one soul, and makes us equally desire others' good with our own, being indited in a public style; so that though it be useful everywhere, yet it is especially fitted for the assemblies of the Church, where all antiquity used it as the salt of all the offices, and we in imitation of them."

LIKE THE commandments, this divine prayer was twice delivered; it was given the first year of Christ's ministry, unasked, and as a pattern for prayer; and again at the request of His disciples, as a command for perpetual use. Whence it follows, says Mr. Mede, "that when it was first uttered, His disciples did not understand that their Master intended it for a form of prayer. It is evident that they considered it only as a pattern or example to instruct them in what manner to ask forgiveness; otherwise they would not again at the interval of a year have asked Him for a precise form. He then gave them the same prayer, and more exactly instructed them when they prayed that they should say the identical words which the preceding year they supposed He had given them only as a directory. He thus so wisely ordered it that their inadvertency has become our confirmation and advantage; and therefore it is established by His intention and command to be used as *a set form of prayer* by His Church for ever." "We are directed and assisted," says Dr. Barrow, "by this form of prayer, composed and dictated for that purpose by

Him who best knew what we ought to pray for, and how we ought to pray; what matter of desire, what manner of address, what disposition of mind, would be most pleasing and acceptable to His Father, would most become and befit us in our approaches to Him. We might consequently observe many things concerning those particulars discernible in this form: the sublimity, the gravity, the necessity, the singular choiceness of the matter; the full brevity, the deep plainness, the comely simplicity of expression; the lowly reverence signified therein, accompanied with due faith and confidence; these and the like virtues directive of our devotion we might observe running generally through the whole contexture of this venerable form."

The Jews had eighteen prayers in their daily service, which they abridged to a brief form that contained the substance of them all; with which the disciples were well acquainted. Besides it was customary with the great teachers to give their followers some prayers as a badge of their discipleship; as we are informed John the Baptist had given to his disciples. Christ's disciples, in the second year of His ministry, requested Him to comply with the usual custom among Rabbis; and to teach them to pray with His Spirit. He then appointed the same prayer for a form to be in perpetual use; which they supposed He had only taught them as a general directory for the formation of their own prayers. He did not abrogate any of the existing prayers, nor any that might thereafter be composed; but He superadded His *perfect* prayer to our imperfect petitions, as the abstract and sum of all others. We must, therefore, always do spiritual work "according to the pattern shown to us in the mount;" for it may be doubtful whether or not our own prayers, without it in addition, may be acceptable at the throne of grace. Our Lord forbade us to use the *vain* repetitions customary among the heathen, who expected to be heard for their much speaking; but He did not condemn the repetition of the same words when it arises from a deep sense of our

own necessities, and a vehement desire for divine grace; for He Himself prayed *three* times, using each time *the same words.* Repetition can only be accounted vain, when it is frivolous and not requisite to heighten our devotion; and when we think we can neither be heard nor understood without "much speaking," to inform Him of that which He did not know, or to remind Him of something He had forgotten, like the apostate Israelites, who cried from morning till noon, *O Baal, hear us!* This prayer is a condensation of the gospel; and as it was composed by Him who had the Spirit without measure, it is a direction not only how but for what to pray; and we shall be more readily accepted by our heavenly Father when we come to Him in the words of His only Son. Dr. Whitby observes that this prayer is wholly taken out of the Jewish Liturgies, with the single additional petition, "as we forgive them that trespass against us."

THIS SUBLIME prayer consists of a preface, of six petitions, and a of doxology. The preface, Our Father which art in heaven, is addressed to the first Person in the holy Trinity; who is our Father by the right of creation; of providence and preservation; and by vocation and adoption. We were called in baptism to faith in Christ; we were then adopted as the sons of God and brethren of Christ; we were then also created anew after His own image, and begotten again by the washing of regeneration; we are therefore ingrafted into His family, made heirs through Christ, and are privileged to cry Abba Father. The Jewish Church was in a state of minority or servitude; but the Christian Church has been predestinated to the adoption of sons. The Jews never called upon God as their *Father;* but as the Lord of Hosts, the God of their fathers, or such like titles; but when Christ gave us the privilege of adoption, He changed the style of prayer, and taught His Church to say, "OUR FATHER." Having been born again in baptism, we have confidence towards God through the meritorious intercession of Christ our elder brother, to

come before the throne of grace, not as servants, but as *children;* for being of one nature with the man Christ, He is not ashamed to call us His brethren. By faith we call God our Father; but no man who entertains enmity at his neighbour, or doubts of His being and attributes, can devoutly and charitably say Our Father; for we are to comprehend all Christian men as our brethren, sons of the same common Father, and members of the same mystical body, the Church. Our Lord frequently compared prayer to a son's asking food from his earthly parent: "What man is there of you, whom if his son ask bread will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, *how much more shall your Father which is in heaven* give good things to them that ask Him?" The title of Our Father signifies His high honour and dignity; also His might, majesty, dominion, and power over us; the heavens being His throne, and the earth His footstool.

This divine prayer has ever made part of every Liturgy; and following their universal example as well as in obedience to a plain duty, the Church of England has introduced it into all the stated and occasional services in the Prayer Book; that by its perfection it may supply the defects of our own prayers in asking those things which for our unworthiness we dare not, and for our blindness we cannot ask. And as Hooker justly observes—"should men speak with the tongues of men and of angels, yet words so pleasing to the ears of God as those which the Son of God Himself has composed, it were not possible for man to frame."

Of the six petitions, the first, *Hallowed be thy Name*, and the two following, can scarcely be called petitions; for they are rather acts of adoration, obedience, and submission; by which we render honour to our heavenly Father, and give ourselves up to His government and disposal, before we presume to ask for favours. We must understand God Himself when we say His

NAME, which nothing can pollute; we pray, therefore, that we and all men may look on it as infinitely above us; and use it with reverence and an awful regard, not taking it in vain. His Name is Himself and all that is His, it means His attributes, and all that His name is called upon; all that represents Him to us or relates to Him, as His works, worship, reverence, the lot of His inheritance, His stewards and officers in Church and state, and His holy day. We cannot see God's essence, which is incomprehensible and invisible; and our reverence will therefore appear by our respect for His name, walking by faith and not by sight.

WE AND all people hallow or sanctify God's name, who is the origin and source of all holiness, when we love His goodness, trust in His mercy, believe His promises, fear His threatenings, acknowledge His wisdom and providence, adore His power, and live in conformity to His attributes; when we prais Him for His works, and worship Him with humility, faith, true affections, and hearty desires; when we keep the Lord's day holy, obey the powers that be,—that is, His anointed minister and deputy, the queen, and all that are placed in authority under her,—and be in love and charity with all men. We ought not to blaspheme that worthy name by which we have been called in baptism; but "laying aside all filthiness and superfluity of naughtiness, receive with meekness the engrafted word which is able to save our souls;" and confess with the heavenly host that "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." By this petition we pray that we ourselves and all men may sanctify His holy Name, "the Lord God in our hearts;" that He would grant us a religious and righteous conversation, that "men seeing our good works may glorify our Father which is in heaven." In the words of that worthy saint, Bishop Kenn, let us give glory to God, and say, "May thine infinite goodness and greatness be for ever, by all men and all

angels confessed and admired, and adored and magnified both in private and public, in our *hearts*, our mouths, and our lives."

THE SECOND petition, or act of adoration, is "Thy kingdom come." By the kingdom of God is meant the Church of Christ, which has its commencement on earth, but its final consummation and completion in heaven. Christ enjoined His disciples to pray that the Lord of the harvest would send labourers into the field of the Church. Much still remains to be done; for the kingdom of darkness overspreads a great portion of the earth. It is the bounden and charitable duty of all who dwell in the light of the gospel to pray that Christ's kingdom may come upon those who lie in darkness and in the shadow of spiritual death. In this petition, therefore, we pray that the Church of God may be spread over the whole world; "that His way may be known upon earth, and His saving health among all nations:" "that He would send His grace unto us and to all people, that we may worship Him, serve Him, and obey Him as Christians ought to do;' that the kingdoms of the world may become the kingdoms of the Lord Jehovah and His Christ; and that He will shortly accomplish the number of His elect; that we who are now members of His Church militant on earth, may, with all those that are departed in the true faith of His holy name, be received into the Church triumphant in heaven.—*Eph.* iii. 15.

THE KINGDOM of Christ, or His whole family, is partly in heaven, where it is called the kingdom of glory; and partly on earth, where it is called the kingdom of grace; consisting of all the members of Christ's militant Church who have been received by baptism into the congregation of Christ's flock. The former consists of all the members of the kingdom of grace who have fought the good fight of faith; and that "having finished their course in faith do now rest" in the Lord from their labours. But as they cannot be made perfect without us, so they are looking forward to that day when to-

gether with us, they and all the redeemed of the Lord shall have their perfect consummation and bliss in His eternal and everlasting kingdom.

By praying for the coming of His kingdom of grace, we desire that it may be established where it does not exist; and that it may be preserved and watered with the dew of His blessing where it is planted. Christ commands us to seek *first* the kingdom of God and His righteousness; and therefore we pray that all men may become the subjects of His kingdom, and that the Christian faith may be known throughout the world; that His kingdom may be enlarged by the coming in of the Jews, and by the fulness of the Gentiles; that His "way may be known upon earth, His saving health among all nations;" that all men's minds being subdued to the obedience of the faith, they "may show forth His praises not only with their lips, but in their lives;" and that His kingdom may be *within* as well as among us. "O my God, let it be thy good pleasure to put a period to sin and misery, to infirmity and death; to complete the number of thine elect, and to hasten thy kingdom of glory; that I and all that wait for thy salvation, may in the Church triumphant eternally love and glorify thee."

Still obediently seeking the kingdom of heaven *first*, we are taught to pray "Thy will be done on earth, *as it is* in heaven;" and the Church prays that all our doings may be so ordered by His governance that we may do always that which is righteous in His sight, as the angels in heaven do. And they do His will immediately without delay, diligently and cheerfully, always in sincerity, without hypocrisy, altogether and with all their strength, without difference or dissension, and without fainting or weariness. God has revealed His will to us in His holy word, by precepts which show us duties that are to be performed cheerfully; and by His providence showing us that we are to *suffer* patiently and submissively, saying sincerely with our Lord, "not *my* will, but *thine* be done." This petition intimates that

we should yield the same ready and universal obedience on earth that the angels do in heaven, and with as much love and alacrity as the imperfection of our nature will permit. We therefore pray that He will graciously vouchsafe to give us His assistance to enlighten our understandings, to incline our wills, and to strengthen all our faculties to the performance of a cheerful, ready, constant, and sincere obedience. God's will must be done by us to exercise our obedience and our cheerful activity; and His will must be done both towards us and upon us to exercise our patience and faith; for He can will no real evil to those who sincerely serve and obey Him. "O my God, thy will and thy commands are most holy, just and good, and condescending to our weakness, and by no means grievous. O give me grace conscientiously to observe them!"

THE THREE preceding petitions relate to God; the next three respect ourselves; the first of which is, "Give us this day our daily bread."

WE PRAY that God will give us each day our daily sustenance; that He will be pleased of His bounty to impart to us whatever in His infinite wisdom seems to be expedient and sufficient for us, according to the station in which we have been placed. In this petition we are taught to look up to God as the Author and Giver of all good things; and at the same time to consider all men to be entitled to share in the benefit of our prayers: give it not only to me, but to all others in common with me. Under the general name of Bread, because it is the staff of life, we comprehend food in general, raiment, habitation, health and strength; and the proportion of all these is to be measured by our circumstances or stations in life. In this petition we are commanded to ask only for the food and raiment which are convenient for us for a single day; which of course implies that we are bound to pray daily, to pray without ceasing. Having all these things, in whatsoever station we may be, let us be therewith content, and join heartily in Agar's prayer: —"Remove far from me vanity and lies. Give me

neither poverty nor riches; feed me with food convenient for me; lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of God in vain."—*Prov.* xxx. 8, 9. We thus pray that no superfluous riches nor sensual indulgences may tempt us to blaspheme, or distrust the benevolence of Him who clothes the very grass of the fields. We are at the same time taught that we do not receive the daily proportion of the good things of this life by way of merit or purchase; but that they are the *gifts* of Him who has promised to add all necessary temporal things if we seek *first* His righteousness. The words *this day*, or *day by day*, shew us the constant protection and providential care of God for every day's provision: "He bringeth forth grass for the cattle, and green herb for the service of man; that He may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart."

Let us not doubt, but faithfully believe that God will hear this prayer; for Christ himself assured us that He would send us food sufficient for this life. He even condescended to argue with us, and to take great pains to give us an affiance on His providential care, saying, "Take no thought for your life what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? and why take ye thought for raiment? consider the lilies of the field how they grow; they toil not neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Therefore *if* God so clothe the grass of the field which to-day is and to-morrow is cast into the oven, shall He not *much more* clothe you, O ye of *little* faith? Therefore

take no thought, saying what shall we eat? or what shall we drink? or wherewithal shall we be clothed? . . . . for your heavenly Father *knoweth* that ye have need of all these things. But *seek ye first* the kingdom of God and His righteousness, and all these things shall be *added* unto you." St. Paul urges the same duties and the same confidence; and bids us be careful for nothing, but in everything by prayer andsupplication with thanksgiving, to let our requests be made known unto God: and St. Peter recommends us to cast all our care upon Him, who exercises a constant providential care over us. Therefore a fearless confidence in God for the supply of all our wants and necessities in this life is our bounden duty.

THE expression *our* daily bread signifies that it must not only be a daily prayer, but that it must be His blessing on the sweat of our own brows; honestly come by, neither by picking nor stealing, by false pretences, fraud, sacrilege, nor oppression. Under this petition we pray that he will give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them. Also for peace, that we may reap the fruits of our own labour; and that we may live in peace, we pray for kings and for all that are in authority under them. This petition therefore includes all our temporal wants; together with health, strength, and the divine blessing upon all our honest endeavours. It puts us in daily remembrance of our dependence on God; without whose constant providence we cannot exist. The desire of being independent of Him is the idolatry of covetousness; and that profaneness and infidelity of which the Gentiles were guilty. We ought, therefore, to esteem His providence as our surest estate, and His bounty as our best treasure; and if in an honest and good heart we cast all our care upon Him, He will never leave us nor forsake us; but whatsoever is necessary to us in our different stations "will be added unto us."

ALTHOUGH this petition relates to our temporal wants the bread that perisheth; yet it relates also in a spiritual

sense to that "living bread which came down from heaven." The manna with which the Israelites were fed was a type of Christ the hidden manna, and it foreshadowed the blessings of redemption; "and every one," says Christ, "that overcometh [the world, and who perseveres unto the end] will I give to eat of the *hidden manna*."—*Rev*. ii. 17. Therefore at the same time that we are praying for the continual supply of our temporal wants, we are also entreating Him to give us the bread that cometh down from heaven, that we may eat thereof and not die eternally; but be raised up at the last day to the enjoyment of eternal life. If, therefore, we wish to realize the fulness of this prayer, we should daily ask, and often receive nourishment at the altar both for our souls and bodies; and we may confidently believe that in the eucharistic sacrifice, where by faith we eat the flesh of the Son of Man and drink His blood, our souls are strengthened and refreshed as our bodies are by the bread and wine.—*St. John*, vi. *passim*.

THE FIFTH petition, "And forgive us our trespasses, *as* we forgive them that trespass against us," is connected with the preceding by the conjunction *and*; which shews that it is a continuation of the former petition, and that it most intimately concerns ourselves. Two sorts of trespasses are stated in this petition; the one against God, in sins of either omission or commission; and the other against our neighbour, either by neglecting to give him the good or the right to which he is entitled, or by doing him an actual injury; or still farther, by bearing malice, envy, or ill will against him in our hearts. To have an unrelenting implacable disposition is to be in an unpardonable condition; and such persons need not ask forgiveness of God for their sins against Him; because by their own hatred of their neighbour they have placed an impassible barrier betwixt themselves and the mercy of God. Upon several occasions Christ earnestly inculcated the forgiveness of injuries; and He made it *the condition* of the forgiveness of our sins against God. "For if ye forgive men their trespasses,

your heavenly Father will also forgive you; but if ye forgive *not* men their trespasses, *neither* will your heavenly Father forgive your trespasses."—*Matt.* vi. 14, 15. He gave a practical example of this doctrine in the servant to whom his lord had forgiven a large debt, who immediately afterwards seized and imprisoned a fellow servant that owed him only a few pence; He revoked his former forgiveness and punished the unmerciful servant with great severity; and for our warning He added, "*So likewise* shall my heavenly Father do also unto you, *if ye from your hearts* forgive not every one his brother their trespasses."—*Matt.* xviii. 35. Upon another occasion, when He was urging the necessity of perseverance in prayer, He said: "And when ye stand praying, *forgive* if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses. But if ye *do not forgive, neither* will your Father which is in heaven forgive your trespasses."—*Mark*, xi. 25, 26. Again, in repeating some parts of the Sermon on the Mount, He said: "Judge *not* [the faults of your neighbour], and ye shall not be judged; condemn not [uncharitably], and ye shall not be condemned; *forgive* [what your neighbour has said or done against you injuriously], *and ye shall be forgiven.*"—*Luke*, vi. 37. When warning His disciples that offences must come, He said: "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying I repent; thou shalt forgive him."—*Luke*, xvii. 3, 4. The importance of the *condition* on which our sins will be forgiven must be very great; otherwise He would not have introduced it into so brief a form of prayer, nor have taken so many opportunities of inculcating it upon His disciples. It therefore becomes us well and sincerely to endeavour, with His grace helping us, to cleanse our hearts from this "perilous stuff;" to bear no malice nor hatred in our hearts; but to follow the example which He and all His saints have

set us of forgiving our enemies and persecutors: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—*Matt.* v. 44.

THE ESSENCE of this petition is humility; for before we ask for spiritual blessings we must acknowledge our own unworthiness, not trusting in our own righteousness, but in His manifold and great mercies. Sensible of our own sins and infirmities we ought to imitate the humility of the publican; for we are much more apt to remember our own wants than our duties. Unless we pray with hearts full of charity and goodwill to all men, pure from the stain of hatred, malice, and revenge, we approach God with a lie in our mouths; and therefore we cannot expect to receive that forgiveness for our own sins which we deny to the trespasses of our neighbour. Our blessed and compassionate Lord has therefore annexed to this petition one of the greatest, and perhaps to some dispositions, one of the most difficult duties of the gospel; so that when we ask forgiveness of our own sins we must promise the same to our enemy. By this means Christ has made peace on earth as well as in heaven; and having made satisfaction for our trespasses He has sent us to the Father with these words in our mouths and charity in our hearts, to show His love in redeeming, and God the Father's mercy in forgiving our sins. "Glory be to thee, O Lord, who, to teach us charity, hast made our forgiveness of others the condition of obtaining thine."

The sixth and concluding petition is, "And lead us not into temptation; but deliver us from evil." Here as we are taught, we pray "That it will please God to save and defend us from all dangers, ghostly and bodily; to keep us from all sin, and from everlasting death." God being faithful will not suffer us to be tempted above that we are able to bear; but with the temptation will also make a way to escape from it.—1 *Cor.* x. xiii.

IN THE language of Scripture the word temptation is

used for any kind of trial, by affliction or any other calamity; and He is said to tempt His people by trying them in the furnace of affliction and adversity, in order to improve their graces and to bring them home to Himself; but in the sense of soliciting to sin, let us not for a moment entertain the thought; for that would be to make Him the author and encourager of sin. Against this supposition, which in itself has the nature of sin, St. James, passing from the subject of the *trials* to which we are exposed to that of *temptations*, earnestly cautions us, saying, "Let no man say when he is tempted [by his own lusts and passions], I am tempted of God; for God cannot be [Himself] tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away [hurried away or taken with the bait] of his own lust and enticed" from the right course—(*James*, i. 13, 14). In this sense we pray to be preserved from the enticements of our own evil desires by His grace, which He has declared to be sufficient for our support and protection if we rely faithfully upon it; for the glorious Spirit of God resteth and abideth on us for our support and consolation.—2 *Cor.* xii. 8, 9; 1 *Peter*, iv. 14. But let him that thinketh he standeth fast in sure acceptance with God, take heed lest he fall from a state of grace; for there are no temptations above what human strength will be enabled to bear by the help of divine grace, which God has faithfully promised to all that ask it. We are here also taught to pray that we may be preserved from falling into the snare or the power of the Evil One; that he be not suffered to entice us to sin here, or to execute God's wrath upon us in the world to come. To be delivered from the evil may imply our preservation from the power of the enemy of man; or from the evil effects and punishment of sin. "O my God!" says Bishop Kenn, "if thou, for trial of my love, lead me into any great temptation, and let me continue under it, thy will, Lord, be done, not mine. O let thy paternal tenderness limit and control the tempter; O let thy all-sufficient grace

restrain my consent, and keep me always on my guard, watching and praying; and let me at last be more than conqueror."

"WE PRAY TO be delivered from evil," says Dr. Barrow; "that is, principally from sin, or evil moral and spiritual—the only evil simply and in its own nature such, and the root of all other evil; from that, and consequently from all mischief (evil natural and temporal, or evil penal and afflictive) which may grow on or sprout from thence. As for such evils as these—the want of things necessary or convenient for us; bodily disease and pain; disappointment in our designs and ill success in our undertakings; disgrace and reproach on our good names; dangers, difficulties, and distresses concerning our outward estate; distractions, vexations, and troubles of mind about temporal matters; with the like evils (in some sense, in some degree evils, or appearing such to our natural sense and fancy), we may indeed deprecate them (even as our Lord Himself did), with submission (as He did) to the wisdom and will of God, in case it pleaseth Him, and He think it fit to remove them; but all these things being but names and empty sounds in comparison to spiritual and eternal evils (such as are vicious distempers of mind; indispositions to serve God; ill progress in our spiritual affairs; dissatisfaction concerning our state in respect to God; actual transgression of God's holy will and law; incurring God's displeasure and disfavour; being deprived of His grace and assistance; wanting the communion and comfort of His Holy Spirit; remorse of conscience and anguish of spirit for having violated or neglected our duty; blindness of mind, hardness of heart; want of love, reverence, devotion towards God, of charity and goodwill towards our neighbour; of sobriety, humility, regularity of passion, and calmness of temper in respect to ourselves and the inward frame of our souls; these and such like evils), we should absolutely request of God that He in mercy would deliver and free us from them; they being irreconcileably repugnant to His will and glory, and in-

consistent with our eternal welfare. Yet even these, and all other things, we do request only in general terms, leaving the distinct matter, and manner, and measure according to which they should be dispensed, to the wisdom and goodness of God; who doth, as our Lord telleth us, know what things we have need of before we ask Him; and is not only able, as St. Paul says, but willing also to do for us superabundantly above what we can ask or think."

In St. Matthew's gospel this divine prayer concludes with a doxology teaching us to pray for the right end, namely the glory of God; independent, however, of the doxology the whole prayer is one beautiful and comprehensive form of adoration to the praise and glory of the Most High: "For *Thine* is the *Kingdom*, the *Power*, and the *Glory*, for ever and ever. Amen."

This is an acknowledgment of the supremacy, omnipotency, and the eternal existence of God; and at the same time it is an assertion of the Trinity in the Unity of God. A writer in the British Critic conceives there may be some great mystery concerning God the Father hidden under the word Kingdom; and that by the word Power is to be understood a name of God the Son; whilst the word Glory is a name of God the Holy Ghost; and if I may be allowed to hazard a suggestion, that the word Thine at the commencement indicates the *unity* of the Godhead. God the Father is the King of all the earth; and He hath committed its government to God the Son, who at the end of this world will restore it to the Father. All *power* is given unto Christ in heaven and in earth; and He was anointed with *power*. And on a certain day when Christ was teaching, "the *Power* of the Lord was *present* to heal them;" and Christ was raised from the dead "by the *Glory* of the Father," that is, by the Holy Spirit.—(*Luke*, v. 17); (*Rom.* vi. 4.)

Prayers are not complete without praises and thanksgivings; therefore Christ added this doxology not only as a pattern for us, but as a command to ascribe

"blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto God, for ever and ever. Amen." Both the spiritual and the temporal sword belong to Him; He is the only ruler of princes, and the Head and supreme Governor of the Church; and having all power in heaven and earth He can effectually provide for and protect His people; and therefore the honour and glory of all our mercies and blessings are due to Him from whom we receive them. "Now the import of this clause seems to be this," says Wheatley; "we pray thy kingdom may come, and that thy name may be hallowed, and thy will be done by all men; for thine is the kingdom, and all men are concerned to honour thee and to obey thy laws; we pray for temporal blessings to be derived from thee, for the pardon of our sins, and preservation from them for the future; for thine is the power thus to provide for and protect us, and thou alone canst pardon our offences; we pray for all these; for by thus hallowing thee, owning thy kingdom, and doing thy will; by thus pardoning, and providing for us, '*thine will be the glory for ever and ever. Amen.*'"

[1] Comber's Companion; Hole's Discourses; Sparrow's Rationale; Mede's Works; Barrow's Works; Wheatley's Commentary; Bishop Kenn's Practice of Divine Love; Anderson on the Lord's Prayer.

THE VERSICLES AND THE GLORIA PATRI.

CHAPTER XI.

THE VERSICLES—GLORIA PATRI—A CREED—THE WORSHIP OF THE SERAPHIM — THE DIVINE UNITY — THE MOSAIC UNITED WITH THE CHRISTIAN CHURCH—HALLELUJAH.

THE DIVINE and excellent prayer, which Jesus Himself composed and commanded us to use whensoever we pray, is followed by four short but devout versicles taken out of the Psalms, the great storehouse of true devotion. They are recited alternately both by the priest and the people; and in this mode of responding, the Christian Church has conformed to the Temple service in the Mosaic Church, where it was customary for the priests and Levites to recite hymns and prayers in alternate sentences. But being sons, and not servants like the Jews, and having been made "kings and priests to God," "a royal priesthood to offer up spiritual sacrifices;" the Christian people are privileged to draw near to God; and the people are therefore admitted to join in this spiritual sacrifice. By this alternate and grateful form in our daily service, the attention of the people, which is apt to wander from the intenseness of public prayer, is recalled, and our devotion is invigorated and enlivened; for Christ has assured us that those things which we ask with unity of voice and mind will be granted.—*Matt.* xviii. 19; *Rom.* xv. 6. The introduction of these versicles at this part of the service is intended to connect

the preceding penitential parts, with the following eucharistical prayers and praises.

THE PRIEST says with holy David, *O Lord, open thou our lips;* and the people answer, *and our mouth shall show forth thy praise.* The mouth that was closed by sin can only be opened by pardon; and He who came to forgive sins caused the mouth to be opened and the tongue to speak. This versicle is taken out of the fifty-first psalm, and as being the mouth of the people, the priest leads the way; and the people by their response give their assent to what he has said; for "the priest's lips are to preserve knowledge, and the people are to seek the law at his mouth." They are as much concerned as the priest in the confession of sins, in petitions for mercy, and in expressing the praises of God; and therefore the Church enables them to bear their full share in expressing their hallelujahs. By uniting our hearts and voices together, we plead our Saviour's gracious promise; that when "two of you shall agree on earth, as touching anything that ye shall ask, it shall be done for them of my Father." The next versicle is the first verse of the seventieth psalm, which is divided betwixt the priest and the people: *O God, make speed to save us; O Lord, make haste to help us* This is an earnest supplication to the throne of grace both by the priest and the people; which, like the penitent publican's litany, may perhaps find readier acceptance than longer prayers. This is a prayer for deliverance from all spiritual and temporal evils; and for aid and assistance in all our good resolutions and intentions; wherein we manifest a deep sense of our own weakness and inability to save or help ourselves. Those who presume too much upon their own strength are frequently left to themselves, and so perish through their own self-sufficiency; whereas, when we are sensible of our own weakness, and flee to God for support and defence, He never fails to help and deliver us. The wisdom and piety of the Church of England is here conspicuous in the insertion of this appropriate and powerful petition, which

should be constantly offered up with pure affection; and no doubt the God of all power and might will so mercifully open our hearts and mouths, that they may become the instruments of His praise; and graciously render both the words of our mouths and the meditations of our hearts acceptable in His sight; for He is our strength and our Redeemer. These versicles have been well paraphrased as follows:—"O God, from whom the gift of utterance proceeds, assist us in our devotions. We are unworthy, and of ourselves unable to offer unto Thee any sacrifice; but thou in Thy holy word hast ordained that even babes and sucklings should perfect Thy praise; Open, therefore, O Lord, our lips, and by the inspiration of Thy Holy Spirit so dispose our hearts, that with our mouths we may worthily laud and magnify thy holy name, through Christ our Lord."

THE GLORIA PATRI.

THESE PIOUS ejaculations are uttered on our knees; but when we break out into the seraphic hymn which immediately follows, the Rubric directs both the priest and the people to stand up; because standing is the proper posture in which to give honour, and glory, and thanks, and praise; and having now turned our petitions into praises, we stand up to denote the elevation of our hearts and minds, in an act of glory to each person in the Holy Trinity. This ancient and divine hymn is the Christian's Shorter Creed; and it contains the sum of his faith in the Holy Trinity.

SOME have asserted that this hymn of glory, commonly called *the gloria patri*, from its two first Latin words, was composed and given to the Church by the apostles. They were commanded to baptize and to teach all nations in the Name of the Father, and of the Son, and of the Holy Ghost; and as a matter of course they required from those whom they baptized a confession of

the faith; and this hymn is the best and most compendious creed which could have been adopted. The judicious Hooker says, "Baptizing, we use the name of the Father, and of the Son, and of the Holy Ghost; confessing the Christian faith, we declare our belief in the Father, and in the Son, and in the Holy Ghost. It is the token, evidence, or demonstration of a true understanding or sound belief for matter of doctrine concerning the Trinity, when in administering baptism, making confession, and giving glory, there is a conjunction of all three, and no one is severed from the other."

THE GLORIA PATRI is not to be found in Scripture in the exact words in which we use it; but the materials of which it is composed are abundant both in the Old and in the New Testament. Isaiah "saw also the Lord sitting upon a throne high and lifted up, and His train filled the temple. Above it stood the Seraphim. . . . And one cried unto another, and said, Holy, holy, holy is the LORD OF HOSTS: the whole earth is full of His glory."—*Isaiah*, vi. 1-3. St. John saw the same heavenly scene, and heard the same ascription of glory as Isaiah had done: "And the four living creatures," or Seraphim which Isaiah had seen above the throne, "had each of them six wings about him, and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was and is, and is to come" to judge the earth. In their song of praise they take the perfect number of the Trinity; and they declare the threefold holiness of God, which may be proved from Scripture. Isaiah saw the Lord of Hosts, who is universally understood to be God the Father; then St. John says: "These things said Esaias, when he saw His [Christ's] glory and spake of Him"—*St. John*, xii. 41; and St. Paul says that the prophet had also seen the Holy Spirit, for says he, "Well spake the Holy Ghost by Esaias the prophet unto our fathers"—*Acts*, xxxviii. 25; therefore the Persons of God the Father, of God the Son, and of God the Holy Ghost,

are one and the same Lord of Hosts, or Jehovah. St. John has also said that there are *Three* that bear record *in heaven*,—The Father, the Word, and the Holy Ghost; and these three are One, whose testimony is called the *witness of God*: again this divine evidence is contrasted with the *witness of men*, the Spirit, the water, and the blood, as administered by the Church on earth, in the sacraments of baptism and the Lord's Supper. St. John affirms that the glory of the Lord of Hosts, of which the whole earth is full, is the glory of Christ; and He is therefore the Lord God of Sabaoth, who can be beheld only by mortal eyes in the human Person of Christ. Hence all things in St. John's vision are full of Christ; who is brought before us under various symbols,—as the Door of entrance; as the Lamb slain; as the express image of His Father's glory on the throne, as He reveals Himself in and through the form of God the Son.

PREVIOUS to the Council of Constantinople, the early Churches did not all express their doxologies in precisely the same words; but at that Council the Creed was completed by the testimony of all the bishops from all parts of Christendom concerning what the faith was, and always had been, which had floated down the stream of time to them from their fathers. But the growth of heresy,—especially that most impious system of the Arians which has since degenerated into Socinianism and Unitarianism,—made it afterwards necessary for the Constinapolitan Council to define this hymn of glory in the precise words in which we and all Churches now express it. Every Church has the power of framing her own liturgies and doxologies in such orthodox words as she may judge proper; but with a difference of phraseology they all agree in uniformly expressing the same thing. The subject of this hymn is divine; its words only are human; for it is a paraphrase of the Seraphim recorded by Isaiah and St. John. The three divine Persons, being but one God the Almighty, the same glory and adoration is due to each; The Father

sent us into the world, preserves and provides for us in it; the Son, "tabernacled" among us, and died for us, and in glory He is now our advocate; the Holy Ghost comes to us, dwells in us as His temples, and stays with us as a guard, a guide, a comforter, and an advocate; He cheers our minds, cleanses our hearts, quickens our affections, and enforces our prayers. Therefore, common gratitude requires us to join with the heavenly host in their seraphic hymn of glory to the Lord of Hosts; which was and is, and ever will be sung in all ages and generations of the Church militant, till it merge into the Church triumphant. This brief doxology comprehends the whole Christian Creed; it extends to all times and to all persons; and it presents to our view all the mercies of God, past, present, and to come; it is an acknowledgment that all the good that ever was, or ever shall be done, or is now enjoyed either in heaven or in earth, proceeds from that all-sufficient and ever-flowing fountain to whom this tribute of praise is and was, and ever will be due.

ALTHOUGH this hymn of glory has ever been in the Church, yet it has been handed down in its present form throughout the whole Christian world only from the Council of Nice. In our own Church it is appointed to be repeated at the conclusion of every psalm, both to declare and to preserve our belief in the Holy Trinity; and it is still farther beneficial by christianizing the psalms of the Jewish Church, and uniting the two dispensations in their public worship. The antiquity of this celestial hymn is greater than the Council of Nice; for the Arians altered the different forms then in use. As an antidote to the Arian heresy, it was authoritatively established in its present form; not as being then newly composed, but as one that had been long employed in the public services of the Church; and which was well adapted to preserve its current sense on the doctrine of the Trinity. It is at the same time, both the Christian's hymn of glory and his shorter Creed; for the mystery of

the Holy Trinity in the unity of the Lord Jehovah is the sum of his faith. In this doxology the faithful Christian protests against all Jews, Turks, infidels, and heretics; and we can neither begin nor conclude each day better, than, in sincerity, with faithful hearts and true devotion, to sing Glory to the Father, and to the Son, and to the Holy Ghost.[1] It is the ceaseless song of the Seraphim in heaven; it was the song of the angels at our Saviour's nativity; and the art of man can never devise a better form for praising God on earth, than the angelic host and the spirits of just men made perfect exercise in the regions of bliss.[2] When, therefore, this divine hymn is in our mouths, may the praises of God be in our hearts! We stand up when it is repeated; because that is the proper posture for giving honour, glory, thanks, and praise; and it likewise denotes the elevation of our hearts and minds in giving glory to the Triune God.

THE HALLELUJAH.

The priest now calls upon us, in the language of

[1] This doxology was sung in Scotland in the time of John Knox; but after Melville introduced presbyterianism and extemporary praying, it was prohibited: and on one occasion, in a country parish, the clerk was beginning to sing it as usual, when the minister suddenly called out to him from the pulpit, "Stop, stop, no more glory to the Father; the Assembly has forbidden it."—*Vide Author's Ecclesiastical History of Scotland.*

[2] The last and the first waking aspirations, and the thoughts of a restless night, might be appropriately employed in uniting the seraphic hymn with the Trisagium in the Communion Service.—Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen; and therefore, with angels and archangels, and with all the company of heaven, I laud and magnify thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts! heaven and earth are full of thy glory: Glory be to Thee, O Lord most high. Amen.

heaven, to praise the Lord; which is the translation of the Hebrew *Hallelujah.* In the former divine hymn we worship the Trinity; and in this Alleluia we adore the Unity of Jehovah. This versicle marks the transition from the penitential to the eucharistical or thanksgiving part of the service; and to the setting forth of God's most holy praise. The priest therefore says to the people, *Praise ye the Lord*; and they readily respond, *The Lord's Name be praised.* These are the words of the angels in heaven, and of the souls of the righteous in Hades, where Alleluia is continually sung. "I heard," says St. John, "a great voice of much people in heaven saying, *Alleluia:* Salvation and glory, and honour, and power, unto the Lord our God; for true and righteous are His judgments . . . . and again they said, Alleluia, ... Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard a voice as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, *Alleluia;* for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him," that our Church may be presented as a chaste Virgin unto Christ.—*Revel.* xix. 1, 7; 2 *Cor.* xi. 2. Although this ejaculation be pronounced by two parties, yet it is but one prayer; and therefore both priest and people ought *mentally* to repeat that part which the other offers up vocally. When the people respond aloud to the priest's exhortation, "The Lord's Name be praised," they give their full assent and consent to this divine and reasonable service; and they declare their willingness to observe and to do accordingly. By heartily saying "The Lord's Name be praised," we in our militant state faintly echo back the loud Hallelujah which is continually resounding in heaven like the voice of many waters, and the voice of mighty thunderings, by our fellow servants, in the Church triumphant, and with them saying in effect: "*Thou* art worthy, O Lord, to receive *honour*, and *praise*, and *glory*; for

Thou hast created all things, and for thy pleasure they are and were created." Alleluia. Amen.

THIS GLORIOUS versicle was inserted in our Liturgy at the review in 1661, from the Scottish Prayer Book, of which that country was not worthy. Hallelujah was frequently repeated by the primitive Church, both in their public offices and in their private devotions. "The whole assembly sung it at funerals with so loud a voice, that Jerome says the gilded roofs of the Churches shook with Alleluia. Mariners used it as a signal or call at their labour, and the banks echoed Alleluia. The ploughman in the field sang Alleluia. And St. Austin described it as the sweet signal or call by which Christians reciprocally invited each other to sing praises to Christ."[1]

[1] Shepherd's Elucidation; Comber's Companion; Hole's Lectures; Sparrow's Rationale, Wheatley; Lightfoot; Whitby; Mede; Jones on the Trinity, Galloway's Gate of Prophecy.

THE PSALMS.

CHAPTER XII.

THE RUBRIC—VENITE EXUTEMUS—RUBRIC—CHARACTER OF THE PSALMS; THE IMPRECATIONS IN THEM; THEIR APPLICATIONS; CHRIST THEIR SUBJECT—MUSICAL INSTRUMENTS.

IMMEDIATELY following the versicles last noticed there is a rubric which directs: "Then shall be said or sung this psalm following; except on Easter-day, upon which another anthem is appointed: and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the psalms." This psalm is called *Venite exultemus,* being its first words in Latin, which signify, "O come, let us sing;" and it is also called the *invitatory psalm;* because priest and people mutually invite each other to sing to the Lord; to set forth His praises with joy and cheerfulness; and with reverence to fall down and worship Him. In point of fact, however, the invitatory is confined to the sixth verse: "O come, let us worship and fall down; and kneel before the Lord our Maker." It is placed here as a preparation for the psalms, scripture lessons, and prayers which follow; but on Easter-day there is an appropriate anthem used instead of it, compiled from St. Paul's epistles to the Romans and the Corinthians. In the primitive Church on the morning of Easter-day the primitive Christians saluted each other with, *Christ is risen,* to which was answered, *He is risen indeed;* and our Church, supposing that we are equally anxious to hear the joyful news, begins her praises with an anthem

wholly devoted to Christ's resurrection. The ninety-fifth psalm is not read or sung in its usual place in the service on the nineteenth day of each month; because it is one of the psalms in the usual course for that day of the month.

IT IS USED as an introduction to the reading of the psalms every day, except as before mentioned; because St. Paul says it is fitted for every day, "whilst it is called to-day;" and moreover he says that it is the Holy Ghost that spake the words of that psalm. From the first to the seventh verse He invites us to praise and worship God; afterwards He cautions us against hardness of heart and contempt of His word; and He warns us against the sins of murmuring and rebellion, after the example of the Israelites at Massah and Meribah; whereby they provoked God to deny them admission to the earthly Canaan; which was a type of that heavenly rest that we may also forfeit by the same or other sins. St. Paul argues that the same punishment may overtake us that fell on the Israelites; and warns us not to procrastinate our repentance whilst it is *called to-day;* for although the day of grace is commensurate with our lives, yet we may so harden our hearts with the deceitfulness of sin, that we may grieve the Holy Spirit, and make Him "take His everlasting flight" from us. It bears every mark of having been designed for the public service; as its object is to inculcate the duties of prayer, praise, and the hearing of God's holy word.

THE PSALMS.

THE SOLEMN invitation to praise the Lord is immediately obeyed by the alternate reading by priest and people of the psalms in the order of the morning service. The Rubric which follows the ninety-fifth psalm directs: "These shall follow the psalms in order as they are appointed. And at the end of every psalm throughout the year, and likewise at the end of *Benedicite, Bene-*

dictus, Magnificat, and nunc Dimittis, shall be repeated" the GLORIA PATRI. The Psalms have been so divided that the whole are read through in the course of each month; and if we have performed the foregoing penitential part properly, we shall be fitly disposed to sing the Psalms of David with melody in our hearts.

"THE PSALMS," says Dr. Comber, "are the instrument of virtue, the marrow of divinity, the storehouse of devotion, the epitome of all Holy Scripture. They contain excellent forms to bless the people, to praise God, to rejoice in His favour, to bewail His absence, to confess our faith, to crave pardon of our sins, deliverance from our enemies, and all blessings for the Church of God. In the use of these we ought to exercise all graces; repentance and faith, love to God and fear of Him; charity to men and compassion to the miserable, with all the rest of those Christian qualifications that our souls must be endued with. The composure of them declares them to be fitted for men of all ages and degrees, in all estates and conditions, young and old, kings, priests, and people in prosperity and adversity; here they may find that which so exactly suits them all, as if their condition had been foreseen, and particularly provided for."

THE PSALMS do not only apply to the cases of private individuals; but they express the wants of all sorts and conditions of men; and every man can without difficulty apply this variety of devotions to his own case. "There is not," says Hooker, "any grief or disease incident to the soul of man; any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy to be found." For which cause the Church uses them oftener than any other part of Scripture, agreeable to the example of holy David, when he brought back the Ark (1*st Chron.* xvi. i. 37); and the precept of St. Paul—"Let the word of wisdom dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs; singing with grace in your hearts to the

Lord."—*Col.* iii. 16. "They were," says Bishop Horne, "endited under the influence of Him to whom all hearts are known, and all events foreknown; they suit mankind in all situations, grateful as the manna which descended from above and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragrancy; but these unfading plants of paradise become as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets abstracted from them. He who hath once tasted their excellencies will desire to taste them yet again; and he who tastes them oftenest will relish them best." The Psalms have been highly valued not only by Jews and Christians, but even by Mahommedans, as peculiarly suited to public worship; and in using them we have the comfort of joining in the same public service that our blessed Lord and His holy apostles used in the temple. The Jews used the Psalms in their Temple service, and their Liturgy at the present hour is chiefly gathered out of the Psalms; where they read, in stolid obstinacy and hardness of heart, those many prophecies of their Messiah which were fulfilled by their ancestors when they imprecated His blood on their children's heads. They were read in the apostolic age; and in the primitive church they were so constantly repeated that the meanest Christian could repeat them from memory. The primitive fathers are unanimous in their encomiums on the Psalms: St. Basil denominates them "a compendium of theology;" St. Ambrose, "the instrument of virtue;" and St. Athanasius, "an epitome of the whole sacred writings."

WHEN WE recite those imprecations of the Psalmist upon his personal and national enemies, which are frequent in the Psalms, we are to understand them as earnest supplications against those powerful *spiritual* enemies—sin, the world, and the devil—which the faithful soldier and servant of Christ has sworn in holy baptism

to renounce, and manfully to fight against to his life's end. We are likewise to understand David's exultations for victory over his enemies, as the Christian's transports of joy for those victories over spiritual enemies which through the help of the Holy Spirit he has been enabled to achieve. Those imprecations which occur in the Psalms may be translated in a declaratory form; as, "*let them* be confounded, &c." may be read, "*they shall be* confounded; they *shall be* put to shame, &c." In the hundred-and-ninth Psalm, where David imprecates such powerful curses on his enemies, we are taught by St. Paul to apply them to Judas Iscariot, the chief priests and rulers, and the other murderers of the Messiah. And therefore we ought carefully to prevent the thoughts of our hearts from attaching these imprecations on our own personal adversaries; but only on the enemies of Christ and His Church. Not only Judas but the whole Jewish church came to a fearful end; and their office as the spouse of Christ was taken by the Gentiles; and they themselves have been vagabonds, and have sought their bread in desolate places. The faithful Christian, therefore, may understand these imprecatory expressions simply as declarations of the just vengeance of the Almighty on all impenitent sinners; of the "sudden destruction that shall come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape;" of the vengeance which obstinate sinners, through the stubbornness of their hearts, have heaped upon themselves. "But," says Comber, "he who forgives his enemies, and wisheth well to all particular persons, may repeat those curses delivered in this book, as predictions of the miseries like to befall the inveterate enemies of religion; or as deprecations against sin and Satan, and all the spiritual enemies of his soul, which are the Amalek with whom he must have an endless war, and whose extirpation we must endeavour and pray for."

There are many prayers and praises interspersed throughout the Book of Psalms which the faithful Chris-

tian may make his own; and which he cannot read without an increase of devotion and an elevation of soul. "By substituting Messiah for David," says that admirable prelate, Bishop Horne, "the gospel for the law, the Church Christian for that of Israel; and the enemies of the one for those of the other, the Psalms are made our own. Nay, they are with more fulness and propriety applied now to the substance than they were of old to the 'shadow of good things then to come.'" The Jews had but the shadow, but we have the substance; they were the carnal, but we are the true Israel of God, and Sons of the Spirit. "There is another spiritual Israel of God; other children of Abraham, and heirs of the promise; another circumcision; another Egypt, from the bondage of which they are redeemed; another wilderness, through which they journey; other dangers and difficulties which there await them; other bread from heaven for their support; and another Rock to supply them with living water; other enemies to overcome; another land of Canaan, and another Jerusalem, which they are to obtain, and to possess for ever."

Of those things which refer "to the life of David," says Bishop Horseley, "there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first of the unbelieving Jews, then of the heathen persecutors, and of the apostate faction in later ages. David's afflictions are Messiah's sufferings. David's penitential supplications are Messiah's, under the imputed guilt of man. David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving for His victory over sin and death, and hell. In a word, there is not a page of this Book of Psalms, in which the pious reader will not find his Saviour, if he reads with a view of finding Him." Hence our Lord frequently referred to the Psalms; and in the days of His humiliation made them His book of prayer

or manual of devotion, by conforming to the services of the Jewish Church. Therefore if He attached such importance to the Psalms; if He so constantly used them, and breathed out His last sufferings on the Cross for man in the words of the royal Psalmist; let none on whom His holy name has been called undervalue them, or presume to say that they are unfit for public worship. Let us rather feel our own unworthiness to possess such inestimable compositions; and our mighty deficiency in holiness to use the words which were used in devotion by the Saviour of the world; but above all, let us faithfully believe that a life of holiness and prayer is the secret road to a right knowledge of them. "The fear of the Lord is the beginning of knowledge;" "If any man will do of His will he shall know of the doctrine;" "Ask and ye shall receive, seek and ye shall find." How much need, therefore, is there to cast ourselves upon God our Saviour, as our "wisdom, and righteousnss, and sanctification, and redemption."

THE USE of musical instruments in the public worship of God is more ancient than the Psalms themselves. The first instance of it is after the passage of the Red Sea. When the deliverance of the Church of Israel was effected, Moses the servant of God composed a song of triumph which he and the men sang; and they were answered in alternate verses by Miriam the prophetess, and the women with dancing, and each woman *playing on a timbrel.*—*Exod.* xv. 1-22. Trumpets were used in the service of the Tabernacle. When David brought up the Ark from Kirjeth-Jearim, he "and all the house of Israel *played* before the Lord on all manner of instruments made of fir wood, even on harps and on psalteries, and on timbrels, and on cornets, and on cymbals. . . . So David and all the house of Israel brought up the Ark of the Lord with shouting and with the *sound of the trumpet.* . . . . And he leaped and danced before the Lord."—2 *Sam.* vi. 5, 15, 16; 1*st Chron.* xiii. 8.—After the erection and consecration of the Temple, the instrumental

music was more extensive and magnificent. "David spake to the chief of the Levites to appoint their brethren to be the singers with *instruments of music, psalteries*, and *harps and cymbals, sounding* by *lifting up the voice with joy*."—1 *Chron.* xv. 16. At the consecration of Solomon's Temple, "the Levites, which were the singers . . . being arrayed in white linen, having cymbals, and psalteries, and harps, . . . and with them an hundred and twenty priests, *sounding with trumpets*. It came even to pass, as the trumpeters and singers were as one to make *one sound to be heard in praising and thanking the Lord:* and then they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord."—2 *Chron.* v. 11-14. The royal psalmist calls upon the Church to "praise the Lord with the harp; to sing praises unto Him with the lute and instruments of ten strings; upon a loud instrument and upon the harp." He Himself proposes to sing praises unto God upon a ten-stringed lute; and apostrophises the lute and harp to awake to praise the Lord; again, he says, "I will praise thee and thy faithfulness, O God, upon an instrument of music; unto thee will I sing upon the harp, O thou Holy One of Israel." Again, "Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob. Take the psalm, bring hither the tabret; the merry harp with the lute. Blow up the trumpet in the new moon: even in the time appointed, and upon our solemn feast-day," But above all, in the last psalm various instruments are enumerated, which he calls on to praise the Lord; and along with them in every age of the Church, and under both dispensations of it, "to the last syllable of recorded time," he calls on "all that vital breath enjoy," to praise the Lord:—

Let the shrill *trumpet's* warlike voice
Make rocks and hills His praise rebound;
Praise Him with *harp's* melodious noise,
And gentle *psaltery's* silver sound.

LET Virgin troops soft *timbrels* bring,
And some with graceful motion dance.
Let *instruments* of various string,
With *organs* joined, His praise advance.

LET those who joyful hymns compose,
To *cymbals* set their songs of praise,
Cymbals of common use, and those
That loudly sound on solemn days.

IN THE Church service we repeat the Psalms by course, the priest saying one verse and the people the other; which is agreeable to the pattern set us by the Seraphim in heaven; "when one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory." In reading by course we enter into a holy emulation who shall serve God most affectionately; and by relieving each other, we prevent weariness in our holy and reasonable service. When the Psalms are read we always stand up, to express the elevation of our souls by the erection of our bodies; to obey the priest's exhortation to "praise the Lord;" and to fulfil our own promise that "our mouths shall show forth His praise." At the end of each psalm we repeat or sing the Doxology; which turns them into Christian hymns, and fits them for the Church as they had been before for the Temple.[1]

[1] Psalms, xxxiii. 2; xliii. 4; lxxi. 20; lxxxi. 2; xcii. 1-4; cviii. 2; cxliv. 9; and cl. *passim*. The Old Testament *passim*; Church Warder, Vol. i. No. viii. for April, and ix., for May 1847; Bishop Horne on the Psalms, Preface; Sparrow; Comber; Hole; Horseley.

CHAPTER XIII.

THE SCRIPTURE LESSONS—THE RUBRIC—THE COURSE OF THE READING—THE ADAPTATION OF THE SUBJECTS TO THE SEASONS—THE CHURCH'S OBJECT—OBJECTIONS STATED AND ANSWERED—UNPLEASANT CHAPTERS—THE HARMONY OF THE ORDER—AUTHORITY IN SCRIPTURE FOR READING.

THE RUBRIC which follows, directs: *Then shall be read distinctly, with an audible voice, the First Lesson taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung in* English, *the Hymn called* Te Deum laudamus, *daily throughout the year.*

IN THE primitive, and formerly in our own Church, when the officiating minister said prayers, lauds and confessions, he turned from the people towards the East; but in such parts of the service as were addressed to them, he was directed to turn himself and face them. For some years after the Reformation, the priest read the prayers as well as the communion service at the Altar table, when he necessarily turned his back to the people; but he turned towards them when he read the Absolution and the Scripture. But in process of time reading pews were introduced as at present; and they became the established places for reading the daily prayers.

HAVING now "set forth God's most worthy praise," it is next appointed "to hear His most holy word;" and therefore two chapters are read, one from the Old Testament, and the other from the New; and Cassian, cited by Bishop Sparrow, says that "it was the custom

of all the Churches in Egypt, and that it was not taught by men, but from heaven by the ministry of angels." The Church here exhibits the harmony of the Old and New Testaments; the law foreshowing the gospel, and the gospel fulfilling the law. By this plan the Church follows the method of the Holy Spirit, who first published the precepts of the Law and then those of the Gospel; which method, says Hooker, "of their reading either purposely did tend, or at leastwise doth fitly serve, that from smaller things the minds of the hearers may go forward to the knowledge of greater, and by degrees climb up from the lowest to the highest things." Without doubt, the reading of the Hebrew Scriptures formed part of the public offices from the first moment that Christians assembled and met together for the purposes of devotion. This practice, with other rites, would traditionally descend from the Jewish Church; in which Moses and the prophets were read every Sabbath day. There are various hints and allusions in the New Testament, which indicate that a fixed ritual practice was established by the apostles themselves. Lessons from holy writ certainly formed part of it; for St. Paul commands his epistles "to be read to all the holy brethren;" and amongst the duties of a bishop he mentions "attention *to the reading*, to the exhortation, and to the doctrine." This may mean the bishop's own personal application to these duties; or his superintendence of others whose business it was to read, to exhort, and to teach in the Church; but we are probably to take it in the latter or ritual sense. A fixed course of Scriptural reading, therefore, was adopted under the sanction of the apostles themselves; and it received successive enlargements by the gradual completion of the Sacred Canon.

THE MINISTER is directed to begin the first lesson on ordinary days, on the second of January, with the first chapter of Genesis; and to continue on, day after day, until the whole of the Old Testament is read over within the year; but the first of January being the anniversary of the Circumcision, it has proper lessons

appropriated for itself. In this arrangement the Chronicles are excepted; because they are chiefly repetitions of the events recorded in the Books of Samuel and Kings; some particular chapters of other Books are also omitted for the same reason, or because they contain merely genealogies and proper names. The Song of Solomon is wholly omitted; because in a mixed congregation very few would understand it in a *spiritual* sense; some chapters in Ezekiel also are omitted. Isaiah is not read in the same order as the other Books. He is the most evangelical prophet, and gives the clearest predictions of Christ; his Book is therefore reserved to be read in Advent and a little before; because it prepares our minds for the true faith in the mystery of Christ's birth previous to its commemoration at Christmas. The Church of England does not admit that the apocrypha is canonical Scripture, and therefore the Apocryphal Books are only read on week days, "for the example of life, and instruction of manners, but yet doth not apply them to establish any doctrine." She expressly *affirms the* HOLY SCRIPTURES *to be the* ONLY RULE OF OUR FAITH. One great design of Christian assemblies is to hear the Word of God; and, says a pious prelate, "The Liturgy consists of Scripture, partly arranged for instruction, and partly for devotion. It consists, moreover, of forms agreeable to Scripture truth, and conformable to Scripture authority, adapted to Christian devotion, and to that important and interesting intercourse of the pious soul with God, both in public and private. The Old Testament is directed to be read in great part once a year; and the New Testament, except the Apocalypse, three times; *so that in effect, the* LITURGY *includes the* WHOLE *sacred volume,* the perusal of which is thus mixed up with piety and prayer. Consider, moreover, the selection of Scripture and the Collects, as they are adapted to the course of the sacred year. All the fundamental facts, all the essential doctrines, and all the necessary duties of the gospel, are thus exhibited in an interesting order; and they are pressed on

our attention by occasions of peculiar solemnity, which are calculated directly to increase their practical influence. No man can make this [prayer] book his companion, as the pious men of old did in the Church and in the closet, and give to all its arrangements their full practical efficacy, without being sound in all the essential doctrines, and attentive to all the necessary duties of the gospel."[1]

THE CHURCH of England has lodged her doctrinal decisions in the offices of her Liturgy; and in her annual course. She has indicated the practical method of applying Scripture to the actual realities of human life. By the one she transmits an unbroken stream of moral teaching; and by the other she has handed down from age to age the true spirit of Christian piety; and in both she has set forth her successive testimony to the truth. Upon a general view of the Lessons, nothing appears more striking than their close and almost individual application to the moral state of Christians under the circumstances of their present trials. That "instruction in righteousness" would seem to have been the sole and undeviating purpose of the selection, is as strongly marked in the Advent as in the Trinity lessons. The service of the former is remarkable for its *awakening* character, and exhibits the moral condition of the Jews after a long period of religious culture; which corresponds but too closely to what is often the state of Christians collectively and individually. Its general effect, therefore, is to rouse the indolent and alarm the careless; and these warnings are combined with the spiritual coming of the Lord, as well as with the future advent of the Judge. The same strain of admonition, connected with the sense of privileges received, runs through the whole of our selected portions of Holy Writ, down to Septuagesima; mingled also with prophecies concerning the future triumphs of the Church.

WITH Septuagesima, history succeeds to prophecy; but strongly applicatory to the unchanging realities of

[1] Bishop Walker's Charge, 1833, p. 28.

nature. God's gracious methods to counteract the agency of sin, and to preserve a people unto Himself, are so exhibited with man's behaviour under them, as to afford matter of perpetual warning. The events and characters in these early records of Scriptural history, are so many beacons to direct us in the path wherein we should go; and to indicate the snares which beset us, showing where others have fallen, and pointing the way of safety to our steps. As the sacrifice of Isaac is considered as a representation of the Redeemer in the hour of suffering; the twenty-second chapter of Genesis is twice read, first in the evening of the first Sunday in Lent, and again on Good Friday morning. The concluding verses, containing some details of Abraham's family, are omitted on Good Friday; but they are read in the first Sunday Lesson. Our attention is therefore drawn on the latter occasion to the transaction itself; making the sacrifice of Isaac, which was typical of our Saviour's, the prominent object of our contemplation. By the first Sunday lesson our attention is principally invited to the character of Abraham; which seems designedly contrasted with that of Lot in the morning lesson, as indicative of the two principles of *fear* and *love*—Lot quitting Sodom under the *terrors* of the Lord; and Abraham bearing the Cross in the spirit of love.

THE COURSE of the history goes on; and the great aim of the selection appears to have been to give the most impressive admonitions, and the most striking examples in conformity with the moral purpose of that portion of the spiritual year. The perfection of Christian teaching consists in setting forth those parts of our gracious Redeemer's work which is accomplished in *the heart* of every faithful Christian, by making him conformable to the blessed example of Christ; and this is the principal aim of the Church service. It is not so much occupied in laying foundations as in leading men onward to *perfection;* and it preaches Christ crucified, chiefly that men may take up *their cross* and follow Him in righteousness and true holiness. Throughout our

whole annual course there cannot be traced the least proof that it was intended to teach *first principles;* but there are everywhere manifest indications of its purpose and of its adaptation to lead men on to holiness, Christian men, who are of course already imbued with the doctrine as well as the spirit of the gospel; and who "look to Jesus," that after His example they may "run with patience the race that is set before them." In all the collects, but especially in that for Easter day, the *atonement* is referred to as a matter of *implicit faith;* whilst our attention is rivetted on the *effect* which should be produced in us. In connexion with this view, mark the tone of grave and impressive admonition which pervades the lessons and the epistles for Easter-day; they point to what the result must be in us individually, if we would have part with the risen Saviour; and they show the high moral import of the whole service in the strongest colours. The principle of moral warning which runs through our series of lessons is the true key to open up the treasures of spiritual wisdom which are contained in it. Our course of Scriptural reading is to be regarded as filling up the outline of the Christian's spiritual life; showing how he has been redeemed by Christ, sanctified by the Holy Ghost, and committed to the keeping of the Holy Trinity; and therefore that he may and should advance through a *progressive* course of well-doing, till he come, in the unity of the faith, "to the stature of a perfect man."

Objections have been urged against some of the proper lessons being, as some think, deficient in judgment or wanting in edification; or to particular chapters as being unsuitable to be read in a mixed congregation. The commissioners appointed in 1689 to review the Liturgy would have brought this feeling to bear; but their work was happily cut short by the firmness of the Lower House of Convocation. They proposed that the apocryphal lessons, and those of the Old Testament, "which are *too natural,*" should be thrown out, and others appointed in their stead. It is still common to hear

observations made on the unpleasantness of some chapters, and the want of edification in others; and many clergymen give practical proof that they think some passages *too natural*, by omitting them; or by altering the modes of expression, or changing the prescribed lesson. This system is an improper deviation from a prescribed rule; it gives a preference to individual feeling and to private opinion in a case where no discretion has been allowed. The effect of this system is bad; because it lessens the reverence due to the wisdom of the Church in the minds both of the clergyman who makes, and of the congregation which notice the change. On February the 11th, Leviticus xviii., respecting unlawful marriages and unlawful lusts, is ordered by the Church to be read; but it has become a general practice to change this chapter for some other one. The consequence has been that some men have attempted to legalise marriages with the sisters of deceased wives; whereas, if this chapter had been read in its course, the words of the 8th verse would have deterred them from such an unholy purpose: "neither shalt thou take a wife to her sister to vex her."

It is true that some chapters *are* unpleasant and painful either to read or to hear; which is owing in some instances to translation, as in 2 Kings, ix. 8; but in many more to the subject of the narrative itself. It is always unpleasant to hear certain vices described in the undisguised manner of Holy Scripture, although we are quite conscious that they are still prevalent among men; and that the evil propensities which lead to them still exist in our nature, and may at any time resume their empire. It is this very consciousness and inward sense of shame, marking our own participation in the guiltiness of fallen man who hid himself from the presence of the Lord "because he was naked," that makes the recital of some Scripture narratives painful to us. Man must look upon the sinful doings of his fellow-men with a shrinking painfulness as things common to his nature; as the development of principles which human nature

has exhibited, and which it may still exhibit when left to itself. This will account for the feeling with which certain recitals are listened to; but it will not account for their being found in the sacred page. The Bible describes human nature *as it is;* and giving a detail of man's sinfulness, it does not soften everything harsh, nor withhold everything revolting; neither does it present an *ideal* picture instead of the reality. "To suppress those instances of criminality would not be to display the agency of sin in the world; to soften the harshness of their features, to express in pleasing words that which ought to be for ever detestable, would be to place human nature in a false point of view; to excite sympathy, perhaps as we see ordinary history often does excite sympathy for crime, and make it appear less repulsive, less hateful than it ought always to be esteemed. The sacred history does not consult a fastidious taste. It never puts sweet for bitter, nor ever disguises wickedness under a false colouring; but it describes sin in all the intenseness of its deformity, that men may turn away their eyes in loathing from an object so repugnant to every better feeling of the heart."

NARRATIVES confessedly painful have been selected for public recital in the Church for the same reason that they appear in the sacred history itself; as matter of warning and admonition. Such things have been; and the same propensities, and the same sins, are still prevalent; it is right we should see how vile and detestable they are, and how they have been punished in times past. Some sins are protected by their very turpitude from direct condemnation in the sermons of any uninspired preacher; it should therefore be felt as a relief when God Himself steps in as it were to reveal and denounce the real character of sins which men often misrepresent or palliate. These narratives occur as part of a series arranged by authority with forethought and deliberation; and therefore they do not come upon us by surprise, nor with any suspicion of particular meaning; but under a sanction that will command attention

without incurring responsibility. The xxxiv. chapter of Genesis is one of the unpleasant chapters; but it is useful as a warning, and indicates one source of moral danger which still produces an abundant harvest of corruption; and the incidents of the story correspond exactly to what is and always will be the result of an unguarded intercourse with the world. It is an instance of seeking temptation; and of exposing oneself to unnecessary danger; to the pomps and vanities of the world; and it is a warning against the consequent peril.

VIEWING it in relation to the Collect for the second Sunday in Lent, when it is read, it indicates one sort of adversity which may assault and hurt the soul; and with the epistle it offers a practical illustration of almost every sentence in it. It shows how the poisoned chalice was returned to Jacob's own lips; and it confirms by that instance of retribution the truth of what St. Paul says in the Epistle, "that the Lord is the avenger of all that go beyond and defraud their brethren in any matter." It also records the vengeance that overtook the mutual attempt to overreach, made by the Shechemites and the sons of Israel; and it shows the reason why these treacherous sons were disinherited by their father. There is much in these *too natural* portions of Holy Writ, that is profitable for doctrine, for reproof, for correction, for instruction in righteousness, and for godly edification. The course of our proper lessons, as it stands, may not only be defended, but shown to have a much deeper wisdom and a closer adaptation to the unchanging necessities of man's moral nature than we generally see or are willing to allow. This instance was selected by a learned divine as combining two sorts of objection; unpleasantness inseparable from the character of the narrative, and want of edification as susceptible of removal on the principle here partially developed. The same principle may be developed through the whole of our annual course; and it will be found that there is not a lesson throughout the year which may not be

accounted for by its application, and shown to be both appropriate and edifying.

THE LESSONS as a *series* keep to the course of the history; and at the same time coincide with the subjects of thought peculiar to the several seasons of the Christian year. Some chapters when taken by themselves no doubt are less edifying than others; but which add more to the general effect than any other selection that could have been made. Genesis xxxix., which introduces the history of Joseph, serves at once to carry on the narrative of God's dealings, and to maintain the tone of warning and admonition which befits the particular time of Lent. If it had been intended merely to make us acquainted with the fact of Joseph's having been sold into Egypt, another chapter would have better suited that purpose; but no other selection could have offered us the same degree of warning and instruction in harmony with the *time*, and the thoughts which the circumstances of that time suggest. It occurs in the regular course of the history as a contrast to the example noticed above; and it shows the necessity of *flying* from temptation when we can; and the advantage of meeting it, when it is unavoidable, with a stedfast trust in God, and an awful reverence for His holy will. It thus accomplishes the twofold purpose which is supposed to be contemplated in the lessons, of continuing the history of God's dispensations, and suggesting topics of admonition rising out of the events and characters then described; and corresponding in their tone to the special objects of the various seasons at which they are recited in the Church. Upon consideration it will be found in every case, that no material deviation from our present order can be made without disturbing that harmony, and breaking up the continuity of the entire system. Nothing is more striking than the transition on Septuagesima Sunday from the elevated strains of prophecy to the melancholy records of Genesis; and nothing is more suitable to the marked change which then takes place in

the whole tone and character of the Church Service. This change would seem to have been designedly introduced, to exhibit the great mystery of God manifest in the flesh, which has hitherto been the subject of contemplation; and the answer is most impressively given in the recital of man's fall, and the subsequent history of human sinfulness in the world. We are therefore taught to contemplate the introduction of sin into the world; and its subsequent agency among men, along with the scheme of redemption, during the penitential season of Lent; which has been rendered necessary to us individually by that very sinfulness of which an account is given in the early portion of the sacred history. The deliverance of the Israelites from Egypt corresponds to the redemption of the whole human race from the bondage of the spiritual Pharaoh, the "strong man armed;" by which in our system the history coincides with the celebration of the Christian atonement. The system of Scripture reading in the Church of England is adapted to the different seasons of the spiritual year; nothing in it seems to be out of place; the series moves on in the most beautiful harmony, and the combinations in which the different passages of Scripture are presented are often singularly impressive.

MOSES by divine authority positively commanded the Old Testament to be read in the public assemblies.—*Deut.* xxxi. 9-13. Our Lord Himself stood up in the Synagogue at Nazareth, and read the portion of Scripture appointed for that day's public service. Paul and Barnabas read the law and the prophets in the Synagogue at Antioch; and we are informed in the Acts that the Prophets were read in the Temple every Sabbath-day; and that "Moses of old time hath in every city them that preach him; being read in the Synagogues every Sabbath-day."—*Acts*, xiii. 15, 27; xv. 21. After the return from the Babylonian captivity, Ezra stood up upon a pulpit, and opened the book of the law before all the people, and read the law; and it is added that the ears of all the people were very attentive to hear and to

understand. After that restoration it is remarkable that the Jews never fell into their old besetting sin of idolatry; and the reason which they themselves assign, is the constant reading of the Scripture of the Old Testament in their synagogues and public meetings. Under the divine blessing, the reading, marking, learning, and inwardly digesting of the Holy Scripture in our Churches has preserved the faith pure in the Anglican Church; whereas in the papal Church its entire suppression has led both priest and people into the most frightful idolatry.

WHEN THE Scriptures are read, the priest is directed "to stand and turn himself as he may be best heard of all that are present;" because standing is a posture of reverence, and a token of assent and adhesion: besides, the Scripture being the word of God and a declaration of His will, His ambassador and representative stands, to show his authority. In this significant posture he follows the example of His blessed Master, who "stood up for to read." Formerly, in reading the prayers the priest turned his face toward the east, with his back to the people; and when he read the Scripture he was directed to turn his face towards them, so that they might more distinctly hear God's word. "Another reason," says Bishop Sparrow, "may be given of turning from the people towards the upper end of the chancel in our prayers, because it is fit in our prayers to look towards that part of the Church or chancel, which is the highest or chief, and where God affords His most gracious and mysterious presence, and that is the holy table and altar, which anciently were placed towards the upper or east end of the chancel. This is the highest part of the chancel, set apart to the highest of religious services, the consecration and distribution of the holy Eucharist; here is exhibited the most gracious and mysterious presence of His most Holy Body and Blood. And therefore the altar was usually called the Tabernacle of God's glory; His chair of State; the throne of God; the type of heaven; heaven itself. As, therefore, the Jews

in their prayers looked towards the principal part of the temple, the Mercy Seat; so the Christians in their prayers turned towards the principal part of the Church, the Altar, of which the Mercy Seat was but a type. And as our Lord has taught us in His prayer to look up towards heaven when we pray, saying, 'Our Father which art in heaven,' . . . . . because heaven is His throne, whereas earth is but His footstool; so Holy Church by her practice teaches us in our public and solemn prayers to turn and look, not towards the inferior and lower parts of the footstool, but towards that part of the Church which most nearly resembles heaven, the holy table or altar. Correspondent to this practice was the manner of the Jews of old, for at the reading of the Law and other Scriptures, he that did minister turned his face to the people; but he who read the prayers turned his back to the people, and his face to the Ark."

THE SECOND Rubric says, "*Note, That before every lesson the minister shall say,* Here beginneth such a chapter, *or* verse of such a chapter of such a Book; *And after every lesson,* Here endeth the first *or* the second Lesson."[1]

[1] Sparrow's Rationale; the Episcopal Magazine; the Church Warder and Domestic Magazine, Vol. i. No. ii. p. 41; No. iii. p. 79; No. iv. p. 102, for October, November, and December, 1846.

OF THE HYMNS BEFORE AND AFTER THE MORNING AND EVENING LESSONS.

CHAPTER XIV.

ANCIENT USE OF HYMNS—TE DEUM ; ITS AUTHOR—DIVISIONS—ALL THE WORKS OF THE LORD—MAN AND ALL OTHERS SUMMONED TO PRAISE GOD—THE VIRGIN'S SONG—THE XCVIII. PSALM—THE SONG OF ZACHARIAS—THE C. PSALM—SONG OF SIMEON—LXVII. PSALM.

THE USE of hymns in public worship is as old as the times of the apostles, and was taken from the Mosaic Church ; for it is written, that our Lord and His disciples sang an hymn after the institution of the Eucharistic sacrifice. After hearing the law, the holy precepts, and the useful examples, the comfortable promises, and the awful threatenings contained in the first Lesson, it is most worthy and suitable that we should show forth His praise. For our assistance in this reasonable duty the Church has set before us two very ancient hymns, which may be used at the minister's discretion ; but custom has long given the preference to the first ; whilst the second is now chiefly used when the first chapter of Genesis is read, and the works of creation are recited.

THE TE DEUM.

THE LATIN title of this and the other hymns have been retained ; but they are only the first words of

these hymns in that language. It is a hymn of praise which has for many centuries been held in the highest esteem in the Christian Church; being at once both a Creed containing all the mysteries of the faith; and a most solemn form of thanksgiving, praise, and adoration, in imitation of the angelic host, "who rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, who was and is, and is to come." It is uncertain by whom this hymn was composed; it is generally ascribed to St. Ambrose, Bishop of Milan, on the baptism of St. Augustine, who was afterwards Bishop of Hippo. But the pious and learned Archbishop Ussher found it, in two ancient manuscripts, in an old collection of hymns and in an old Psalter. In all of which it was ascribed to Nicetus, Bishop of Treves; who, in the opinion of Stillingfleet, Cave, and some others, composed it for the use of the Gallican church about the year 540 after Christ; which was about a hundred years after the death of St. Ambrose. But whosoever composed it, its materials are of divine origin; its composition alone is human; for it surpasses all other human compositions; and it has been held in the highest estimation ever since the sixth century, when it was first introduced into the public service of the Western Church. It is both rarional and majestic, every way worthy of the spouse of Christ; and above every other human composition, it is fitted for the tongues of men and of angels; and for the praise and glory of God.

I. The first nine verses contain a profession and publication of the praises of God.

II. From the tenth to the nineteenth verse, the doctrine of the Holy Trinity is confessed.

III. Then follows a general supplication for all the people of God.

1. The first part is altogether eucharistical; and after acknowledging God to be the Lord of Hosts; we rehearse the company that unite with us in giving Him the glory due unto His name. Isaiah says, "the whole earth is full of His glory;" and therefore we sing, "all

the earth doth worship Thee, the Father everlasting;" thus acknowledging the Lord of Hosts, which is a translation of the Hebrew word Sabaoth, to be the Creator and Governor of the universe. Man only has the glorious privilege of praising God with his voice and with his understanding; yet all creatures are silent orators, and show forth His praise in the fulfilment of the several ends of their creation. To all earthly creatures, are united the whole created host of heaven and all the powers therein; the Cherubin and Seraphin, who, like the sound of *many waters*, are continually resounding their hallelujahs. The treble repetition of the word Holy in their trisegium, applies it to the ever-blessed Trinity; of whom each Person is pronounced and worshipped as holy; yet they are but ONE Lord of Hosts, who fills heaven and earth with the majesty of His glory. After the heavenly host follows the whole train of glorified spirits, the souls of just men made perfect; of which the glorious company of the apostles, or bishops of the Church, lead the van; having been the preachers of the everlasting gospel in all ages of the Church, and in all quarters of the globe. To them succeeds the goodly fellowship of the prophets since the world began; not only those of whom we read in Scripture, but also the preachers of the gospel in the second order of the ministry in all ages and in all countries; who have been the choice vessels of His grace in their several generations, and who now sing the "new song, . . . to Him who was slain and hast redeemed us to God by His blood out of every kindred and tongue, and people and nation; and hast made us unto our God kings and priests." "The noble army of martyrs," of whom the world was not worthy, bring up the rear; who loved not their lives unto the death, but sacrificed them for Christ, by whose blood and the word of their testimony they overcame the adversary; and who now live in joy and felicity to glorify Him for whose sake they died. This is that blessed society whom we hope to join in the heavenly choir; "the innumerable com-

pany of angels, the general assembly of the Church of the first-born, that are written in heaven;" where God the Judge of all is attended by the spirits of just men made perfect; and where Jesus, the Mediator of the new Covenant, continually offers up the blood of sprinkling, that speaketh better things than that of Abel.

2. MEN ON earth behold the glory of God only by the eye of faith; and therefore we cannot better set forth His praise than by giving our unfeigned assent to His revelation; and by professing our faith in Him whom all the host of heaven worship and adore. We testify that the holy catholic church throughout the world has ever made this confession; she has in all ages acknowledged her belief in the Holy Trinity; and she has ever defended this great mystery against all unbelievers. In this confession the whole church catholic acknowledges her belief in the Trinity in general; and of each person in it in particular. We confess God the Father to be of an infinite majesty, who is the maker, governor, and preserver of the world; His honourable, true, and only Son, who redeemed and ransomed all mankind by His own blood; also, the Holy Ghost the Comforter, who sanctifieth us and all the elect people of God.

IN THIS beautiful hymn and in all creeds, the Church has been chiefly particular in expressing her faith in God the Son; because in all ages heretics have most doubted and derided His deity; and also because the work of our redemption was chiefly effected by what He did and suffered for us. Six versicles, therefore, beginning at the fourteenth, are devoted to the acknowledgment of His Godhead. By confessing that He is the King of glory, we own Him to be truly God, the Lord of hosts, "the Lord strong and mighty in battle;" who having been received up into glory Himself, has purchased glory for us; and into which He will at last receive all His faithful servants. His everlasting Sonship is next acknowledged; which is not by creation or adoption, but by an eternal generation, co-eternal and co-equal with the Father. After describing the transcendant greatness of the Person

of Christ, the hymn next declares His great humility and condescension in submitting to be born of a woman; and in taking our nature upon Him in order that He might take away our sins. The humility of His birth was succeeded by a life of sorrow and a bitter and ignominious death, that He might open the kingdom of heaven to all believers, and lead us to everlasting life. Sin shut the gates of heaven against us; but when He had overcome the sharpness of death, and by His mighty resurrection pulled out the sting of death, which is sin, He opened to all His faithful followers the gate of everlasting life. His glorious ascension and honourable session at the right hand of God is next commemorated; which according to the eastern custom and phraseology denotes His elevation to the highest possible rank, power, honour, and glory. This session is a figurative expression, implying all that is attached to the idea of the spiritual and absolute dominion which belongs to Christ as Head of His Church; whence we believe that He shall come to be our judge, as He is at present our Mediator and Advocate with the Father. If in this vale of tears we have done justice, loved mercy, and walked humbly before Him, we have His infallible assurance that our justification, which was begun in baptism, and progressively advanced by sincere repentance, shall then be complete; and He will then salute His faithful servants with that glorious welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

3. THE THIRD division of this sublime hymn commences at the twentieth versicle; where we naturally turn thanksgiving and confession of faith into prayer for the whole Church in general, and for ourselves as members of it. "We *therefore* pray Thee help Thy servants; whom Thou hast redeemed with Thy precious blood." We here pray God to help and prepare all His people for the day of judgment; and that those who have been redeemed through Christ's blood may be saved by His merits; so as to be numbered with His saints in

glory everlasting. That we may be assured of obtaining this heavenly inheritance, we intreat Him to save His people from all evil; and to bless His peculiar heritage the Church. We pray to be delivered from all temporal evils, and to be hereafter crowned with all spiritual blessings in Christ Jesus; beseeching Him to rule and govern His people by His Holy Spirit; to advance them above the reach of all temptations; to guide them by His counsel; and to bring them to eternal glory. To qualify us for which, the Church next acknowledges it to be both her duty and her practice, daily to magnify Him in psalms and hymns, and to worship His holy name by her prayers.

HAVING prayed for grace for all the members of the Church in general, we next supplicate more particularly for ourselves, that we may be protected from all sin and danger; because without His help we can of ourselves do no good thing: vouchsafe, *O Lord, to keep us this day without sin.* These are words that might be added with effect to our daily private prayers; and the spirit of them should be ever in our hearts. If we think we have no sin, we deceive ourselves; and the man who thinketh he standeth and is most certain of his own safety, has most need to take heed lest he fall into temptation from this species of spiritual pride. Trusting, therefore, in His defence, we ought daily to implore Him to defend us with His mighty power; and to preserve us from temptation under the protection of His good providence. Our frailty makes us stand in need of divine grace and assistance; but our sins are so many and great, that if He were strict to mark what is done amiss, He would justly deprive us of both. In the twenty-seventh versicle, therefore, we earnestly beg for mercy and forgiveness in the words of blind Bartimeus; O Lord, have mercy upon us, have mercy upon us: here we double the petition, to shew our earnestness and importunity. The prayers of a righteous man, if they be fervent, avail much; and the success of the blind men at Jericho is a proof that this doubling of our petition is not a *vain*

repetition; but an earnest fervent prayer that will avail much. This being of such vital importance, the Church teaches us to urge this prayer with vehemence; desiring that His mercy may lighten upon us and abide with us, to relieve us from the burthen of our sins and to cheer our hearts under the weight of our sorrows. Here we do not plead our merit but our distress; and place our whole trust and confidence in His mercy and goodness. The whole is summed up in the words of holy David: *O Lord, in* THEE *have I trusted; let me never be confounded;* which is expressive of our hope that we are in the number of the faithful; and our trust and confidence that we shall not eventually be confounded or disappointed of the hope that is set before us. That heart must be cold indeed, or steeped in unrepented sin, which cannot be warmed and transported with the simple eloquence of this hymn, the most sublime in the English language, almost amounting to inspiration; which has ever been held in the highest esteem in the Christian Church. The doxology which is ordered to be repeated at the end of every other psalm and hymn is omitted here; because it is of itself a most comprehensive amplification of the doxology.

THE SONG OR CANTICLE OF, O ALL YE WORKS OF THE LORD, BLESS YE THE LORD.

THE SECOND hymn or canticle is a paraphrase of the cxlviii. Psalm; and the words, for His mercy endureth for ever, are altered into, *praise Him and magnify Him for ever:* it is also called the *song of the three children in the burning fiery furnace;* and therefore it is probable that it has been adopted from the church of Moses into the Christian Church. The whole creation is apostrophised and summoned to pay their homage, and to unite in one general chorus of praise to their Almighty Creator. The first summons is to the highest order of created beings, the angels in heaven; which they are

continually doing in perpetual hallelujahs. Next, both the animate and inanimate creatures, visible and invisible, are called upon to shew forth their Maker's praise. The last and highest summons is to *the children of men*, for whom all the inferior beings were made and are subservient; for man was, above all creatures, made and designed to set forth his Creator's glory. For this glorious privilege he was furnished with noble and high faculties, and endowed with reason and understanding to know and consider the works of His hands; whereas the inferior animals are led on merely by natural instinct. But man is the herald to publish and proclaim His glory; and he is therefore obliged to promote it far above all creatures whom God has subjected to his dominion. The potter has power over the clay; and by the right of creation God is entitled to the honour and service of all his creatures. The *spirits and souls* of the righteous in Hades are called on to adore the great Maker and Father of spirits; to whom are added, *all holy and humble men of heart* who, under the burden of the flesh, are still struggling in the great fight of faith, to exalt and praise the Lord in their hearts. Ananias, Azarius, and Misael, who were zealous in the building of the second temple, but whom some think are the three faithful Israelites who were thrown into the burning fiery furnace on the plain of Dura, are particularly called upon to promote the honour and service of God in that state of perfection which they accomplished in their season of probation. The design of this divine hymn is to summon all creatures, but especially MAN, the masterpiece of all, to bless the Lord, to give Him thanks, and to make a right use of all His blessings; and it is concluded with the doxology.

THE SONG OF THE BLESSED VIRGIN.

THE CHURCH has provided two hymns after the first lesson in the afternoon as well as in the forenoon service,

either of which may be sung at the discretion of the officiating priest. The first of which in the afternoon, is the inspired song of blessed Mary when she returned the salute of Elizabeth to "*the mother of her Lord;*" and in which she exhibited her faith, humility, and thanksgiving. In the spirit of prophecy she calls on all the innumerable spiritual seed of Abraham to join with her in praising God their Saviour; and ever since, the Church has magnified the Lord in her inspired words, and called her blessed, as she herself prophesied. As the Judge of all the earth condescended to become man of her substance, let us give her all just praise and honour, and say with Elizabeth, *Blessed art thou among women:* never, however, forgetting that she is but our fellow-servant; and therefore, under peril of eternal condemnation, she is never to be worshipped or saluted with divine honours. Against this idolatry in the Roman church we have been peculiarly guarded throughout the New Testament; for on two occasions our Lord declared that *whosoever* shall do the will of God by keeping His commandments to the end of time, shall be "His brother, and sister, and *mother:*" and "Yea, rather blessed are they that hear the word of God and *keep* it," than blessed Mary His mother after the flesh. Nevertheless she is justly and truly called the Mother of God; "because," says Bishop Jolly, "as He was God whilst He hung upon the cross, so He was God whilst He lay in the womb of the blessed virgin and was born of her."

O SING UNTO THE LORD.

THE NINETY-EIGHTH is the other Psalm which is ordered to be sung in the afternoon service; "except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms." This is a song of joy and triumph which was composed by David after some of his victories; but with reference to the Messiah, it is

excellently suited to a Christian congregation: and as we are the spiritual Israel by adoption, so we have greater cause to rejoice and give thanks for Christ's victory over our spiritual enemies. The prophets and holy men of old saw Christ's day afar off, darkly, through the glass of prophecy, and veiled under types and figures; with what fervour of rejoicing, therefore, should we "sing unto the Lord a new song," that have seen the accomplishment of these prophecies as it were face to face in the full sunshine of the gospel; which will prepare us for joining with the spirits of just men made perfect in never-ceasing hallelujahs.

BLESSED BE THE LORD GOD OF ISRAEL.

This hymn is commonly called the *Benedictus*, from its Latin commencement; and it is one of those left to the discretion of the priest to be sung after the second lesson at morning prayer. It is the hymn of praise which Zecharias was inspired to pronounce when his mouth was opened at the circumcision of his son, "the prophet of the Highest." This beautiful hymn of joy and thanksgiving instructs us to bless God not only for working out our salvation; but likewise for revealing and applying it to us by the preaching of John the Baptist, the extraordinary and inspired messenger of the Messiah. He was His forerunner sent to alarm the world with the news of His approach; to declare the design of His coming; and to make ready the way before Him whose shoe's latchet he was unworthy to unloose. John's office is still continued by the clergy in their work of reconciliation, as ministers of Christ and stewards of His mysteries; who by their faithful labours and holy ministrations prepare men in the right use of the means of grace for acceptance and salvation at His coming in glory to judge the earth.

O BE JOYFUL IN THE LORD, ALL YE LANDS.

THE LATTER part of the former hymn having been addressed to the infant Baptist, or from some other cause, it is seldom used; but instead of it the hundredth Psalm is chiefly sung after the second morning lesson. It was composed by David upon occasion of a public thanksgiving; and it was sung as the high priest entered into the Temple. It consists of a double exhortation, first to joy and rejoicing; and secondly to thanksgiving and praise to God for His never-failing goodness, mercy, and truth. Several of the expressions in it are remarkably similar to some in the ninety-fifth Psalm; and in both we are intreated to serve the Lord with *gladness*, and to come before His presence with a song. "From these calls to joy and thanksgiving we may learn that the service of God is to be performed, not with pensive looks, dejected countenances, and mournful accents; but with a more cheerful air of cheerfulness and rejoicing. 'Tis a dishonour to God to come into His presence with drooping and downcast faces, as if He were a hard master that imposed nothing but heavy and burthensome tasks: and 'tis a disparagement to religion to hang down our heads like a bulrush, as if it were a sour sullen thing, that dooms us to an absurd and perpetual melancholy. But the psalmist here bids us 'serve the Lord with gladness, and come into His presence with a song;' and the apostle calls upon us to '*rejoice* in the Lord *always*.'"

THE SONG OF SIMEON.

AFTER THE second lesson in the afternoon service the minister has also the choice of two hymns; the first of which is the song of Simeon, commonly called the *Nunc dimittis*, from its first words in Latin. It was sung by the aged saint on the presentation of the infant Jesus in

the Temple by His pious mother. The Holy Spirit revealed to Simeon that he should see the Lord's Christ and the GLORY of Israel, before his death; being a just and devout man, waiting for the consolation of Israel, the Holy Ghost led him into the Temple at the time of Christ's presentation. He then took Him up in his arms and blessed Him, and sang, "Now lettest thou thy servant depart in peace." Although we cannot see Christ with our bodily eyes, yet He is daily presented to our faith in the writings of His prophets and apostles, and in the ministry of His ambassadors.

GOD BE MERCIFUL UNTO US AND BLESS US.

INSTEAD of Simeon's song the sixty-seventh Psalm is sometimes sung, except on the twelfth day of the month, when it occurs in the Psalms for the evening service. It is a prophetical prayer of David for the success and spread of the gospel throughout the world; and it was sung in the Temple service, from which it was transferred to all Christian liturgies. It contains a devout prayer or earnest desire that "God's way may be known upon earth, His saving health among all nations;" that the Sun of Righteousness may arise and enlighten all the benighted corners of the earth; that those who sit in darkness and in the shadow of death may have life and immortality brought to light by the blessed gospel; that so the world may be filled with the knowledge of God, as the waters cover the sea.[1]

[1] Sparrow's Rationale; Comber's Companion; Hole's Lectures; Thorndyke's Religious Assemblies; Jolly's Sunday Services; Shepherd's Elucidation; Wheatley's Illustration.

THE APOSTLES' CREED.

CHAPTER XV.

WHEN THE APOSTLES' CREED WAS COMPOSED; AND WHY REQUIRED BEFORE BAPTISM—WHY CALLED THE APOSTLES' CREED—ITS OBJECT; RECEIVED ON EVIDENCE; THE NATURE OF THE EVIDENCE—THE CHURCH IS THE PILLAR AND GROUND OF THE FAITH; HER AUTHORITY—THE FIRST ARTICLE—BELIEF IN THE TRINITY—IN JESUS CHRIST: IN HIS CONCEPTION; BIRTH; DEATH; BURIAL; DESCENT INTO HELL; RESURRECTION; ASCENSION; HIS COMING TO JUDGMENT—IN THE HOLY GHOST—IN THE CHURCH—IN THE COMMUNION OF SAINTS—IN THE FORGIVENESS OF SINS—IN THE RESURRECTION—AND IN THE LIFE EVERLASTING.

AFTER THE last of the anthems both in the morning and in the afternoon services, the confession of our faith is made by the priest reading, and by the people repeating the Apostles' Creed along with him. The rubric directs: "Then shall be sung or said the Apostles' Creed by the minister and the people *standing;* except only such days as the Creed of Saint Athanasius is appointed to be read."

THE CREED is a summary of the articles of the faith once delivered to the Church, and it expresses concisely and comprehensively the essential doctrines of Christianity. Most learned men are of opinion that the creed was not composed by the apostles themselves; but it is universally maintained that the doctrines which the apostles taught are embodied in it. Dr. Comber, however, with many others, asserts that the apostles did actually compose it in a full meeting of the apostolic college. He asserts that abundant proof can be pro-

duced that the apostles were its authors: "we have no better medium," he says, "to prove that the books [of the Bible] were written by those authors whose names they bear, than the unanimous testimony of antiquity; and by the same medium we can prove that the apostles were the authors of the Creed." Mr. Bingham, citing Ruffinus, says there was an ancient tradition which affirmed, that before departing from Jerusalem, the apostles settled a rule for their future preaching; lest after their separation they might teach different doctrines; and being all assembled and filled with the Holy Ghost, they composed this short rule of faith to be given to all believers. One of the reasons which have been given for supposing that it was not compiled by the apostles is, that the descent into hell, the communion of saints, and the life everlasting, have been added since the apostolic times, in order to counteract some heresies; and besides it is not found in the Acts of the Apostles, or referred to in the Epistles, as we find the Lord's prayer is in the Gospels. It is possible, however, that Jude may allude to some common symbol or standard, when he exhorts the church universal to contend earnestly for *the faith* which had been once for all delivered to her keeping, as the pillar and ground of the truth; and St. Paul also, when he intreats Timothy to hold fast the *form* of sound words which he had been taught; and that good thing or deposit, which may refer to the form of sound words that had been committed unto his keeping. As the apostles were all alike inspired by the Holy Spirit, it is not possible that they could have taught contradictory doctrines, even although there had not then been that common standard or symbol in the Church, which has subsequently grown out of her necessities. But as no date has been peremptorily fixed for its compilation, we may conclude that it has subsisted from the beginning of the Christian Church, in which it has ever been held in the highest esteem. The various heresies which have been engendered in, and have afflicted the

Church by the wrath of man at the instigation of his great enemy, made it necessary to explain some of the articles more minutely in the Nicene Creed; yet it was never intended either to weaken or to supersede that of the apostles.

THIS ANCIENT confession of the faith, which is a symbol of our baptismal covenant, is placed after the reading of the Holy Scriptures out of which it is gathered, and before the prayers which are grounded on the faith which we have here confessed. "Faith comes by hearing" the word of God; and therefore the Creed follows the reading of the Lessons; and we thus, as it were, set our seals to the truth of God's word and revelations. Holy Scripture is the only rule of faith in the reformed Anglo-catholic Church; and "it containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." But as the truths of revelation are dispersed throughout the whole Bible, a brief summary of them became necessary; and a creed or form of sound words appears to have existed in St. Paul's time. He not only exhorts Timothy to hold fast this form himself, but to commit it to other faithful men, who should transmit it to others to the end of time; and he lays the same charge on Titus also. They did faithfully keep this sacred deposit of sound words; and they committed it to others who have handed it down to us in faithful succession. A late venerable prelate says, "it is a remarkable fact, and a very singular providence, that the Apostles' or Roman Creed is the *only faith*, or formula of faith, *professed at baptism* in the church of Rome." So that although the bishop of that city has fallen as a *lamp*, and his doctrines have become as *wormwood;* yet he *burneth*, and still maintains, the faith, in addition to his numerous corruptions.—*Rev.* viii. 10, 11. St. Paul's words to Timothy and Titus imply that this creed existed in the apostolic age, and if so it must have been com-

posed and agreed on by the apostles; and also from what he says to the churches of Galatia and Philippi. To the former he says: "And as many as walk according to THIS RULE, peace be on them and mercy, and upon the Israel of God."—*Gal.* vi. 16. And to the latter church: "Nevertheless, whereto we have already attained, let us *walk by the* SAME RULE, let us mind *the same thing.*" —*Philip.* iii. 16. It is not improbable that St. Paul may have meant the Creed, when he said that the church within the city of Rome "obeyed from the heart that *form of doctrine* which was delivered to them;" and the good profession which he says Timothy made before many witnesses may have been his public assent at his baptism to the articles of the Creed.[1]

THAT THE apostles and first preachers of the gospel used some creed or rule or symbol in admitting their converts to baptism, seems certain from St. Philip requiring the Ethiopian eunuch to believe with all his heart; "and he answered and said, I believe that Jesus Christ is the Son of God;" and he was forthwith baptized. "The Creed of our Church obtained the name of the *Apostolic Creed,*" says Dr. Wall, "for no greater nor other reason than this: It was a custom to call those churches in which any apostle had personally taught, especially if he had resided there any long time, or had

[1] TO THE form of sound words as it is enlarged in the Nicene Creed the modern Roman church has added twelve new and heretical articles; and the presbyterian establishment of Scotland has rejected the Apostles' Creed altogether. It makes no part of the Westminster Confession of Faith; but was subsequently inserted at the end of the Shorter Catechism, with this apology:—"Albeit the substance of the doctrine comprised in that abridgment commonly called *the Apostles' Creed* be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself; yet it is here annexed, not as though it were composed by the apostles, or ought to be esteemed canonical Scripture, as the Ten Commandments and the Lord's Prayer, (much less a prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the christian faith, agreeable to the word of God, and anciently received in the churches of Christ."

died there, *apostolic* churches. Of these there were a great many in the eastern parts,—Jerusalem, Corinth, Ephesus, Antioch, &c.; but in the western parts, none but Rome. At Rome, St. Paul and St. Peter had lived a considerable time, and there they were martyred; so that any one that in the western parts of the world spoke of the apostolic church, was supposed to mean Rome, that being the only one in these parts. Hence their bishop came to be called the apostolic bishop; their see, the apostolic see; their faith, the apostolic faith; and among the rest, the creed they used, the apostolic creed."

It is necessary to repeat the Creed frequently, that it may be fixed and rooted in our memories as our countersign, and as the "RULE" by which we are bound to serve God acceptably as the spiritual Israel. The Creed is a test by which we may discern and avoid all false doctrines, heresies, and schisms; and in which the Church daily reminds us of our baptismal vows and engagements. By repeating the Creed we daily renew our oath of allegiance; and by keeping this symbol we acknowledge the Almighty General whose soldiers and servants we became at baptism. When we were regenerated and were made the sons of God by adoption in baptism, we took this symbol by our sponsors, as the badge and cognizance of our relation to God and of our dependence on Him; and, therefore, when we publicly approach His footstool, or are called on to confess His holy name under persecution, we must exhibit this badge by repeating the articles of our allegiance. In this manner we declare with faithful Joshua, that "as for us and our house we will serve the Lord;" and thereby we show that we hold fast the profession of our faith without wavering; Christ having promised that whosoever shall confess Him before men, shall be confessed by Him before God the Father in heaven. We repeat the Creed standing, to signify our resolution to adhere faithfully to

[1] Wall on Infant Baptism, part ii. ch. 9.

revealed truth; and that we shall ever be ready to defend it. It is not said by the priest alone in the name of the congregation, but by the priest and the people conjointly; for every man must make his own confession, and say for himself alone, *I believe.* Every one will be saved by his own faith alone, and not by another's; therefore every one must believe in the Lord Jesus in his *heart*, as well as confess Him with his mouth. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession [or profession] is made unto salvation." By the daily repetition of the Creed we display *unity* among ourselves, and agreement and consent with the whole church throughout the world; that as we all have but one Lord, so we all have but one faith; and that as we are all children of one Father, all servants of the same household, and all soldiers under the same invincible Prince, we may all with one mind and one mouth glorify God. The church militant and the church triumphant are but different portions and positions of one family, and in repeating this Creed we own the same faith; we agree together with all holy christians throughout the world; and with all those who, having finished their course in faith, do now rest from their labours in joy and felicity in the regions of bliss.

We receive the Creed or the Christian faith on the *evidence* of the Church, but not on her *authority;* because she is not a *judge* but a *witness.* The Church from the beginning, not any particular section of it, but the whole Church, is the best interpreter of Scripture. That which has been held by all churches from the beginning, and at all times, must be the true Christian doctrine; but those private opinions of individuals or of particular churches, whether embodied in the decrees of the Council of Trent or of the Westminster Assembly, are "fond things vainly invented, and grounded upon no warranty of Scripture; but are rather repugnant to the

word of God." It would be blasphemy for any individual, or for any particular church, to determine by *authority* whether or not there be a God; such person or church would assume superiority to God, and make His being or not being depend upon private opinion. Every man has a judgment of discretion whether or not he will believe in God; but the existence of God does not depend on his judgment or his opinion; it would be most horrible blasphemy to make such an assertion. A man's *opinion* is a judgment of *discretion;* and this judgment is unlimited, even to whether or not he will believe that there is a God. But a judgment of *authority* is another thing, and must be superior to the subject to be decided; and therefore if any person or church were to decide that there is or is not a God, then that church or person must be superior to God; but to say or to think so would be a great sin. As, therefore, this judgment of authority cannot be exercised on the *first* article of the Creed without blasphemy; so neither can it be maintained respecting the second and the other articles, whether or not there be a Christ, and whether or not He died, rose again, and ascended into heaven.

WE ARE taught and required by the Church to believe all the articles of the Christian faith upon her evidence; because Christ himself constituted her *a witness* of these things unto the end of the world. The nature of the evidence is infallible, because it is a matter of revelation; and the authority is from God, as revealed in Holy Scripture, and not from man; for the faith is of too transcendant a nature to be subject to human authority. We could not know God but by revelation; neither could we believe in Christ and the Christian Church without a previous revelation and belief in God and in Christ. Therefore the Church, which is the pillar and ground of the truth, teaches us to believe in God the Father, Son, and Holy Ghost, upon the evidence of that revelation which she received, and which she has handed down successively "by all the holy prophets since the world began." Our Saviour called the apostles *witnesses*

to the uttermost parts of the earth; and accordingly they propagated the truths which He had revealed to them wherever they went. The teaching of the Church is altogether evidential; and she is called the pillar and ground of the truth, because the sacred oracles of the Scripture were deposited with her to be preserved, preached, and propagated even to the end of the world. We receive and preserve the gospel upon the authority of Christ, and on the successive evidence of the Church, which is its appointed keeper; and she is to teach and preach the truth, and to confute errors and heresies by that authority with which Christ has invested her. The apostle therefore commands all bishops to "speak and exhort, and rebuke with all authority, and to let no man despise them;" for by faith in Christ we stand.

ALTHOUGH we do not receive the belief of God, or of Christ, or of the Scriptures, upon the authority of the Church, but upon her *evidence* as a witness for the truth in all ages; yet as the pillar and ground of that sacred deposit she has very great authority. The Church is the great evidence of the faith; and therefore she is its pillar and the helper of our joy (2 *Cor*. i. 24): but her authority or dominion is not over our faith, which is in Christ and not in her; but over her flock, who are commanded to be obedient to her. She has authority to preach the word to them; to sign and seal the covenant of God with them in the holy sacraments; to remit or retain sins; to bless and to curse in the name of the Lord; to offer up the incense of the prayers of the people; and to offer up continually the commemorative sacrifice for them. The Church is the spouse of Christ to bring forth children unto God the Father, who receives them out of the hands of their mother in holy baptism; and she afterwards nourishes them with the bread of life in the holy sacrament. And therefore all the faithful and obedient members of the Church being in covenant with God, can plead that He is faithful and just to forgive their sins; which those who are not within the baptismal covenant cannot do, but only that He is

merciful; and they hope from His mercifulness that which they cannot plead from His faithfulness and justice. The belief of a God, of a Redeemer, and of all the other articles of the Creed, must be received by the judgment of discretion, which is the means by which we believe, as the eye is the means by which we see; and of which God alone is the infallible judge.

I. WE COME now to the universal Creed of the whole Church, wherein we profess our faith in the Holy Trinity; in God the Father, God the Son, and God the Holy Ghost; "neither confounding the Persons nor dividing the substance." Our belief in God the Father is the assent of our hearts on the testimony of the Church from the beginning of the world, which has taught the doctrine on the testimony of God himself. We declare our belief that there is One supreme, spiritual, and independent Being, who is infinitely perfect in wisdom, power, justice, and holiness; that He is the Creator, Preserver, and Governor of all things, both visible and invisible. We believe that He is not only the Father of our Lord Jesus Christ by an eternal generation; but of all mankind in general by creation, and in particular of the faithful Christian by regeneration and adoption; that He is almighty; that His power and might are boundless and uncontrolable; and that with Him nothing is impossible. We believe that He has dominion, and power, and authority over all persons and things, and doeth whatsoever He pleases with the children of men; that all power and authority proceed from Him, to whom creation is peculiarly ascribed. "Wherefore," says Bishop Pearson, "that every one may understand what it is I intend when I make confession of my faith in the *Maker of heaven and earth*, I do truly profess that I really believe and am fully persuaded that both heaven and earth and all things contained in them have not their being of themselves, but were made in the beginning; that the manner by which all things were made was by mediate or immediate creation; so

that antecedently to all things besides, there was at first *nothing* but God; who produced most part of the world merely out of nothing, and the rest out of that which was formerly made of nothing. This I believe was done by the most free and voluntary act of the will of God, for which no reason can be alleged, no motive assigned but His goodness; performed by the determination of His will at that time which pleased Him, most probably within one hundred and thirty generations of men, most certainly within not more than six or at farthest seven thousand years.[1] I acknowledge this God the Creator of the world, to be the same God who is the Father of our Lord Jesus Christ; and in this full latitude *I believe in* GOD *the* FATHER ALMIGHTY, *Maker of heaven and earth.*"

II. THE SECOND article of the Creed is: "I believe in Jesus Christ His only Son our LORD;" who is the Author and Finisher of our faith; our *only* Mediator with God; and who is our Saviour, as His human name Jesus imports; as His official name of Christ or Messiah means the *Anointed* of God. God is one supreme *self-existent* ESSENCE, whose incommunicable name in Hebrew is JEHOVAH, and who is invisible to mortal eye; in whom Three Persons have subsisted from all eternity, who are officially styled THE FATHER, THE SON or WORD, and the HOLY GHOST or SPIRIT. This is the catholic faith which must be kept whole and undefiled in our hearts; as the Church of England has faithfully preserved and impressed it in all her offices and formularies. In the soul of man there are *three faculties,*— the *Understanding,* the *Memory,* and the *Will.* The first is the father or creative faculty; the second is *begotten* by the first, and preserves what it has created; and the third *proceeds* from both, and loves or hates that which the former have created and preserved. Although these faculties are all co-existent, yet in order one is before the other. So also in the Godhead; but what we call *faculties* in the soul of man are called PERSONS in the

[1] This was written, or at least revised, in the year 1676.

Godhead. It has not pleased God to reveal to us the mystery of the Trinity; neither has He enabled us to comprehend the mysterious union of our bodies, souls, and spirits, so as that these three shall become one man. The Hebrew name *Elohim*, which is translated God, is a noun of the *plural* number; but it generally agrees with verbs, pronouns, and adjectives of the *singular* number. This ungrammatical conjunction denotes the relation in which God has been pleased to reveal Himself to us; and it is a proof that the Divine Unity is one of Essence, under which three Persons are comprehended. Of this Trinity, the most comprehensive and the most easily understood demonstration was at the baptism of Jesus Christ, *by the* Voice *of the invisible* God the Father, *the* Human Person *of* God the Son, *and the visible representation of* God the Holy Ghost in the appearance of a dove.

We believe the man Jesus to be our Saviour, which the word means; and to be the Christ or the Messiah, the Anointed of God, which both these words signify, the one in Greek, the other in Hebrew. He was anointed at His baptism "with the oil of gladness," a king, to rule and govern; a prophet, to teach and instruct; and a priest, to offer up the sacrifice of His own body and blood for His Church; and He Himself said, "the *Spirit* of the *Lord* is upon *Me*, and hath anointed Me to preach the gospel." Simeon called Him "the Salvation of God; the Light of the Gentiles:" Zacharias, "an Horn of salvation; the Day-spring from on high:" St. Paul, "the Captain of our salvation;" "the Author of eternal salvation unto all them that *obey* Him:" St. Peter, "a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins." As our Saviour, He has shown and declared unto us the only true way of obtaining eternal salvation; "for there is none other name under heaven given among men whereby we must be saved."

The Jews always considered His titles of the Christ or Messiah, and the Son of God, as being equivalent;

and the high priest adjured Him by the living God to confess whether or not He was "the Christ the Son of God." There is the same Divine Essence in both the Father and the Son; but in the former that Essence is of Himself, and it is communicated to the Son. But as the Divine Nature is immaterial and indivisible, it cannot be communicated in part but in whole; and the apostle says, "in Him dwelleth all the fulness of the Godhead bodily." The communication of the Divine Essence to the Son was the true and proper generation by which He was begotten; not by derivation, as a human son is derived from his father, but by a total and plenary communication of the indivisible spiritual Essence of God. To conclude: I believe in Jesus as the Saviour of the world; I believe that Christ is the Messiah promised to the patriarchs and expected by the Jewish Church; that He was anointed by the Spirit of God to be the *only Mediator* betwixt God and man; to be a Prophet to reveal the whole will of God; a *Priest* to make atonement for them by the sacrifice of Himself; and a *King* to rule and govern His Church, and to confer the reward of eternal happiness on His faithful people. I believe Jesus Christ to be the only Son of God, of the same Essence and begotten of the same substance of the Father from all eternity, God of God, Light of Light, very God of very God; I believe in Him as our Lord, that as the Son of God He is the Lord Jehovah, whose kingdom shall have *no end;* as the Son of man, our Sovereign Lord, whose kingdom shall end and be delivered up to the Father at the end of the world.

III. In the third article of the Creed we declare our belief that our blessed Redeemer was miraculously conceived and made flesh in the womb of the ever-blessed Virgin Mary; that He consisted of a reasonable soul and body united with the Godhead in His person; that He was not conceived after the common way of human propagation, but by the invisible and immediate operation of the Holy Spirit; whereby a virgin, contrary to the law of nature, was made to conceive and bring forth a

son after the ordinary time of gestation; that the woman at the time of conception and parturition was a pure and spotless virgin; that the Saviour of the world was born of a woman, and born under the law; that He was without the least spot of sin, either original or actual, in order that he might deliver mankind from the guilt of sin; that He was born of that virgin whom the prophet foretold should miraculously encompass a man; and that she was of the house and lineage of David, that her Son might sit on his throne and rule his kingdom which shall have no end.

IV. In the fourth article we profess our sincere belief that the man Jesus suffered and died in His human but not in His divine nature, which can neither suffer nor die; that His death and passion took place during the government of Pontius Pilate; that at the time of the evening sacrifice He dismissed His soul from His body; that it was buried according to the rites and customs of the Jews, and agreeably to the entombment of His type Jonas in the whale's belly; and that He lay in the tomb so short a time that His body saw no corruption. As Christ was buried in the tomb, so are we buried with Him in baptism, after the similitude of, or in conformity with His death; that His sufferings may be acted in our souls and represented in our spirits.

V. The descent of our Lord into hell or Hades was the act of His human soul after He had dismissed it from His body. The region to which His human soul descended is divided into two mansions or prisons, betwixt which "a great gulf is fixed." The prison where the souls of the righteous are detained is called Hades; "Paradise," where Christ promised the repentant thief should accompany Him; it is also called "the Paradise of God;" "Abraham's bosom;" and "under the altar." The mansion where the souls of the wicked are detained is called Gehenna; "outer darkness;" Judas' "own place;" "the place of weeping and wailing and gnashing of teeth." Our Lord's soul went to Paradise; and there He preached the gospel to the souls of the righteous

and proclaimed their redemption. He voluntarily laid down His own life; but as it was not possible that He could be holden of death, by His own almighty power He rose from the dead on the third day; a fact that illustrated the veracity, wisdom, and providence of God by the fulfilment of all the prophecies. By His resurrection we have received the gift of immortality, and a full security that as in Adam all die, even so in Christ shall all be made alive.

VI. In the sixth article of the Creed we profess our belief of the ascension of our Lord and of His session in glory. The apostles did not see our Lord arise from the tomb; but they conversed with Him forty days after His resurrection; and they all saw Him ascend leisurely from the Mount of Olives; and a cloud, being the Schechinah or visible symbol of the divine presence, received Him out of their sight; after He had finished the work of redemption, and established His Church in the world. The right hand of God, and Christ's sitting and standing there, are figures of speech; because among earthly potentates the right hand is the post of honour. There He resumed the glory which He had with the Father before the world began; and there in His own Person He continually offers the sacrifice of Himself in the presence of God the Father, interposes between the wrath of God and our sins, and pleads His own merits in intercession for us. And as we believe that He ascended into the heavens; so we pray that "we may also thither ascend, and with Him continually dwell."

VII. The duration of this world is appointed, although it be unknown to men and to angels; but it is finished to us when we shall be gathered to our fathers to rest from our labours. At the dread hour of death may we have our loins girt and our lamps trimmed! and may that "worthy Judge eternal suffer us not at our last hour, from any pains of death, to fall from Him;" but may we then be enabled to say with faith and assurance, "Lord Jesus receive our spirits!" At the last day, Christ will return with power and great

glory from heaven, to judge both those who shall be alive on the earth, and those who have died since the beginning of the world: after "which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." Every man shall then receive judgment according to the works done in the flesh, whether they have been good or evil; and passing the sentence of condemnation on all the reprobates, He shall deliver them to be tormented with the devil and his angels; and pronouncing the sentence of justification upon all the elect, He shall translate them into His glorious kingdom, of which there shall be no end.

VIII. In the preceding articles we have confessed our faith in God the Father and in God the Son; we now profess our belief in God the Holy Ghost, whose peculiar office it is to sanctify, and to work holiness in the hearts and lives of the people of God. This He does when we are dedicated to the Holy Trinity in baptism, "by the washing of regeneration, and receiving of the Holy Ghost;" and when we were "born again of water and of the Holy Spirit." He implants grace into our hearts, and imparts those spiritual aids and assistances that help to illuminate our minds, rectify our wills, renew our affections, and purify our hearts. He is not only of perfect holiness Himself; but He is also the immediate cause of holiness in us, and our Comforter in all states and conditions of life. He unites our persons unto Christ, and assures us of the adoption of sons. He strengthens and supports us under all those difficulties and distresses which God does not see fit wholly to remove. He is our Advocate and Intercessor; and teaches us to pray by inspiring us with holy and devout affections, and enables us to call on God as our reconciled Father; making intercession for us with groanings that cannot be uttered. Our mortal bodies are quickened by the Holy Spirit who dwelleth in us; and as many as are led by Him are the sons of God. We are born of the Spirit, who dwelleth in us as His temples. He

moved holy men of old to write the Scriptures; He now sendeth labourers into the harvest; and He separates the clergy for the work whereunto they are called of God. He is the eternal Spirit of God; and thus I believe in the Holy Ghost.

IX. In the ninth article we profess our belief of the catholic church and the communion of saints. The Church is the company or society of all faithful Christians throughout the whole world; who have been called by baptism from the rest of the world to faith and repentance. These are incorporated into a holy society, united to God and to each other by baptism; and this divine covenant makes them a peculiar people unto God. The Church is a society composed of *many* parts or particular churches, yet it is but *one* body; a family divided into two states, of the faithful departed, and of good, bad, and indifferent in the present world; yet they are but *one* family. God only can establish a covenant for the foundation of His Church; therefore He entered into covenant with Adam and Noah, and afterwards with faithful Abraham, with whom and with his posterity He established His Church, and made them His called ones and peculiar people. But God made a new covenant with all mankind, which was ratified by the blood of Jesus Christ; who is therefore the "mediator of a *better* covenant, which was established upon better promises; for if the first covenant had been faultless there should no place have been sought for the second" under Christ, which is called the Christian Church; into which all are admitted by baptism, and of which Christ is the head. This society forms a household, a kingdom, a fold, and a family; but its most usual and appropriate title is THE CHURCH; a name which Christ gave it when He promised to found it on Himself, the Rock of the Christian faith. This *one*, but many-membered Church, we believe to be relatively holy from its duties and offices; the baptismal calling and profession of its members are also holy; and because all its members are obliged to observe a holy life; for without holiness no man shall see the

Lord. Besides believing in the Church itself, we are taught to consider it *catholic* or *universal*, including all particular churches as parts, limbs, or members, or branches of that great family on earth the church universal. Not any one particular church, as Rome impiously does, can call itself *the* Catholic Church; but every rightly constituted particular church can call itself *a* Catholic Church. The congregation of all the faithful, in all kindreds, and tongues, and people, that profess the faith of Christ crucified and live in obedience to His commandments, and who have been baptized, throughout the whole world, are the church catholic; and they are all "knit together," "in the mystical body of Christ."

THIS ARTICLE also requires us to profess our faith in the communion of saints; by which it is to be understood that all holy members of the Church, however widely separated from each other, have mutual communion among themselves, in the same faith, and hope, and worship; as being members of that one body of which Christ is the head. After having been added to the Church by baptism, the first converts continued steadfastly, or they were intently devoted to the teaching or doctrine as well as to the fellowship or communion of the apostles; and lived in *one* communion, in the breaking of the eucharistic bread, and in the public prayers.—*Acts*, ii. 42. Those who continue steadfastly in the communion of saints are bound to maintain brotherly love and affection for all men; but especially towards those who have been born again by the same spiritual birth, who live the same spiritual life, and who are endued with the gracious influences of the same Holy Spirit. We are farther to believe that this communion with Christ, and through Him with one another, is not dissolved by death; but that the saints departed and the saints on earth constitute but *one family*, which is named of its head the Lord Jesus Christ. The word *saints* means all those who have been duly baptized; because their profession is holy, and their lives and conversations *ought* also to be holy.

X. We confess our belief in the forgiveness of sins, which is an infinite consolation to us sinful men; for all men have sinned and come short of the glory of God; but on true repentance our sins are forgiven through the merits and satisfaction of Christ, whose blood was shed *for the remission of sin.* "Therefore," says Bishop Pearson, "I do freely and fully acknowledge, and with unspeakable comfort embrace this as a most necessary and infallible truth, that whereas every sin is a transgression of the law of God, upon every transgression there remaineth a guilt upon the person of the transgressor, and that guilt is an obligation to endure eternal punishment; so that all men being concluded under sin, they were all obliged to suffer the miseries of eternal death, it pleased God to give His Son, and his Son to give Himself, to be a surety for this debt, and to release us from these bonds; and because without shedding of blood there is no remission, He gave His life a ransom, even His precious blood, as a price by way of compensation and satisfaction to the will and justice of God; by which propitiation, God, who was by our sins offended, became reconciled, and being so, took off our obligation to eternal punishment which is the guilt of our sins, and appointed in the Church of Christ the sacrament of baptism for the remission, and repentance for the constant forgiveness of all following trespasses: and thus I believe in the forgiveness of sins."

XI. By the eleventh article we profess our belief in the resurrection of the dead. As in Adam all die, *even so* in Christ shall all be made alive; for He himself says, "I AM *the resurrection and the life;* he that believeth in me though he were dead, yet shall he live [by faith in the Son of God]; and whosoever liveth and believeth on me shall never die" (*St. John*, xi. 25, 26), but live again in another state of everlasting felicity. It is firmly to be believed that the soul survives the body; and that at the last trumpet our whole man—body, soul, and spirit—shall be reunited, and "changed" or trans-

muted into an incorruptible nature before we can enter into heaven. Christ is the resurrection and the life; and all that are in their graves shall hear His voice and come forth; the sea shall give up her dead; death and hell shall give up the dead that is in them; and every eye shall see Him coming in the clouds. The dead in Christ are those who have died in His faith and fear, which will arise first, and afterwards the unjust; and both these shall stand before His judgment seat. If we do not believe in the resurrection of the body, then our faith is vain; and we are yet liable to the guilt and penalty of our sins. But as the first Adam introduced sin and death; so Christ, the second Adam in human form, is the cause, as well as the pledge and assurance of our resurrection to eternal life; and if we be not weary in well doing, nor faint in our minds through despondency, we shall certainly reap the blessed reward of our faith at the general resurrection.

XII. In conclusion, and as a corollary to the last article, we profess our belief in the life everlasting; which is a truth that mightily encourages us to take up the cross of Christ; and it supports us under our burthen, so that we may cheerfully and willingly undergo the tribulations and afflictions of this life. "And now . . . we may fully instruct every Christian how to express his belief in the last act of his faith, which he may most fitly thus pronounce: I do fully and freely assent unto this, as a most necessary and infallible truth, that the unjust after their resurrection and condemnation shall be tormented for their sins in hell; and shall so be continued in torments for ever, so as neither the justice of God shall ever cease to inflict them, nor the persons of the wicked cease to subsist and suffer them: And that the just after their resurrection and absolution shall, as the blessed of the Father, obtain the inheritance; and as the servants of God, enter into their Master's joy freed from all possibility of death, of sin, or of sorrow; filled with all conconceivable and inconceivable fulness of happiness; con-

firmed in an absolute security of an eternal enjoyment, and so they shall continue with God and with the Lamb for evermore."

We seal the whole of these articles with Amen, which here means a hearty assent and consent to the truths of revelation, and to the whole Christian Creed as contained in this short summary of the Christian faith.[1]

[1] Pearson on the Creed; Comber's Companion; Hole's Lectures; Sparrow's Rationale; Jones on the Trinity; Leslie's Works.

THE ATHANASIAN CREED.

CHAPTER XVI.

BY WHOM COMPOSED—A DEFENCE AGAINST HERESIES—EVIDENCE—WHAT THE CATHOLIC FAITH IS—TRINITY IN UNITY—THE ORDER OF THE DIVINE PERSONS—CHRIST'S INCARNATION, HUMILIATION; ASCENSION.

ALTHOUGH this Creed does not follow in the order of the Liturgy, yet I have placed it here; because on prescribed occasions it is read by the priest and the people alternately, instead of the Apostles' Creed. The Feast-days on which it is read are mentioned in the Rubric, and these amount to thirteen times in the course of the year. This confession of our christian faith, *commonly called* the "Creed of St. Athanasius," is directed to be said or sung by the minister and people standing.

SOME learned authors affirm that Athanasius, Bishop of Carthage, was its author, and say it is to be found among his works; whilst Dr. Waterland and others allege, that it was composed by Hilary, Bishop of Arles, about the year 450; but whosoever was the author, God, who seeth the good works of men in secret, will reward him openly. It has been received in both the Greek and Latin churches as a treasure of inestimable value—indeed as a bulwark of the faith. It was received into the Liturgy of the Church of England about the end of the eighth century; but it was nearly the middle of the tenth before it was admitted into the public service of the Church of Rome. And because it was found to embody the doctrine at all times asserted and maintained by the universal church, it was retained and inserted

into our Liturgy at the Reformation. Its object is to preserve and *explain* the catholic doctrine of the Trinity of Persons in the Unity of the Godhead, in opposition to the awful heresies of the Arians of that day, which have dwindled down into the more condemnable modern heresies of the Socinians and Unitarians. These deny the Deity of our Lord Jesus Christ; and it is also a defence against the heresy of Sabellius, who confounded the three Persons; and of Macedonius, who denied the Deity of the Holy Spirit; and it is designed as a preservative against all other heretics that may endeavour to subvert the faith by disputing the other articles of the Christian verities; but whosoever was its author, the doctrines professed in it are all to be found in Scripture, and may be proved thereby.

MANY, FROM mistaken motives, feel indisposed to repeat this Creed; because it pronounces condemnation on heretics. This reluctance proceeds entirely from morbid sensibility, which has the appearance of amiability and charity; but in reality it arises from weakness in the faith; for *feeling* is *not* faith. If we are dissatisfied with this Creed for its plain speaking, we must be equally displeased with the Scriptures from which it is taken; for they pronounce the strongest condemnation on infidelity. St. John assures us that he who denieth the Deity of God the Son is an antichrist and a liar or deceiver, and hath not the communion of God the Father. If we hold the catholic or true faith we shall continue in the grace of the Son, in the love of the Father, and in the communion of the Holy Ghost. But to be saved we must keep the faith "whole and undefiled;" we must not pick out some things to hold and believe, and others to reject because they do not agree with our prepossessions; for *a partial* faith will not save us. To believe anything upon the testimony of God is a divine faith, which is greater than any testimony of men in our worldly affairs; and "if we receive the witness of men" in our worldly affairs, surely "the witness of God is greater" in matters of faith. For as the three Person

in the Lord of Hosts bear record in heaven that Jesus is the Son of God; so the two sacraments of the laver of regeneration in baptism, and the symbol of Christ's blood in the eucharist, and the Spirit operating with them, bear testimony to this truth on earth. "He that believeth on the Son of God hath the witness [of God] in himself [and holdeth it with firm assent]: but he that believeth not [the testimony of] God, hath made Him a liar; because he believeth not the record that God gave of His Son;" first at His baptism; next at His transfiguration; and again, when, in His last appearance in the temple, He called on the Father to glorify His name; "then came there a VOICE from heaven, saying, I have both glorified it and will glorify it again."

ST. PETER also assures us that to deny the Godhead of the Son will cause us, "without doubt, to perish everlastingly." He cautions us against false and heretical teachers; but especially against those "who privily bring in *damnable heresies,* even denying" the divine nature of the Lord, who purchased them with His own blood as their Lord and Redeemer, and so "bring upon themselves swift destruction;" that is, they will "without doubt perish everlastingly." But above all, our Lord himself required faith, repentance, and obedience for salvation; "he that *believeth* and is baptized *shall be saved;* but he that believeth *not, shall be damned.*" The meaning of which is, that he that by a true and lively or *working* faith believes and embraces the gospel of Christ, and faithfully fulfils his baptismal engagements, shall obtain everlasting salvation. On the contrary, those who obstinately refuse the testimony of God, or by partially believing and holding the truth in unrighteousness, and so do not obey the commandments, will, in the words of this Creed, "without doubt everlastingly perish."

AFTER stating *the fact* which is known to, and believed by every Christian, that "before all things it is necessary that we hold the catholic faith;" the Creed then proceeds to tell us what the catholic faith is; which

is, that we worship *one* God in a Trinity of Persons, and this *Trinity* of Persons in an UNITY OF ESSENCE. That which follows is an explanation of what is meant by the Unity and at the same time the Trinity of the Godhead; and that we are neither to confound their Persons, nor divide their substance. "Hear, O Israel," says Moses, by inspiration; "the Lord our God is ONE LORD," JEHOVAH (*Deut.* vi. 4); prophesying of the expected Messiah, Jeremiah says, "this is the Name by which He [the Messiah] shall be called, the LORD [JEHOVAH] OUR RIGHTEOUSNESS (*Jer.* xxiii. 6); likewise Ezekiel relates of the Holy Ghost "that the hand of THE LORD GOD [JEHOVAH] fell there upon me . . . . and the SPIRIT [of the Lord] lifted me up between the earth and the heavens . . . . and behold the Glory of the God of Israel was there."—*Ezek.* viii. 1-3. These texts, out of many which might be produced, shew that the three Persons of the Father, of the Son, and of the Holy Ghost, are the ONE JEHOVAH: being three distinct Persons, yet having but ONE NAME and ONE NATURE. "It is the great advantage of this argument," says Mr. Jones, "that the name JEHOVAH is not capable of any such equivocal interpretations as that of God; [because] it has no plural; is incommunicable to any derived or created being; and is peculiar to the Divine nature, because it is descriptive of it."

THE word of GOD is infallible; and therefore it is most surely to be believed; for it reveals to us our creation, redemption, sanctification, and glorification by the power of Christ and of the Holy Spirit. Every name, act, and attribute of the Godhead are ascribed in common to each Person of the Trinity; and those prayers which we offer to Christ and to the Holy Spirit are offered to God in the unity of the Father. "The Holy Ghost is called by way of eminence THE SPIRIT; that is, the true and principal, the head and Father of all other spirits. Yet we are told that God is a Spirit; so that unless the Spirit be also God we must believe in two supreme, dis-

tinct, and independent Spirits, which would be heathen idolatry. And thus we justly argue for the divinity of Christ; that because God is Light, and Christ is THE Light, therefore Christ is and must be God, even the TRUE God, because He is the TRUE Light. . . . The *spirit* of a *man* knows the things of a man for this reason, because it is *in him*. For the same reason the Spirit of God knows the things of God, because He is in the Godhead; than which nothing farther need be desired to prove the *co-essentiality* of the Holy Ghost." The Creed says, that "in this Trinity none is afore or after other;" and it is borne out by the following three texts, in which the order of the divine Persons is different. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost".—*Matt.* xxviii. 19. "The Lord [the Holy Ghost] direct your hearts into the love of God [the Father] and into the patient waiting of Christ."—2 *Thess.* iii. 5. Again: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost."—2 *Cor.* xiii. 14. There is, therefore, a natural or essential unity in the Godhead, which the poverty of our language obliges us to call Persons, as we speak of the *Faculties* of the human person.

Each Person of the Holy Trinity is clothed with an official character in the merciful scheme of our redemption, in which they were pleased to assign to themselves different offices; they have the same names, the same attributes, and the same council or will; and they all concur in a manner beyond our comprehension in the same divine acts. In the belief that these three Persons are but one God there is neither absurdity nor contradiction; for we do not say that they are three and one in the same respect, or that they are Three Persons and yet but One Person; but that they are three distinct Agents, yet but one and the same divine Agency. Whatever in Scripture is ascribed to God in one Person, is also ascribed to God in three Persons. This Creed, therefore, explains the orthodox doctrines which have

been delivered in Scripture, taught by the apostles and early fathers, and which have been decreed in General Councils.

IN THE explanatory part this Creed ascribes some of the incommunicable properties of the Godhead to all the three Persons, who are all represented as self-existent, incomprehensible, eternal, almighty; and each to be both God and Lord. It also states that neither of the Divine Persons in the Godhead were created, nor had any beginning of being; and it humbly acknowledges that the divine nature is above our comprehension; and so likewise is the union that subsists between our own souls and bodies incomprehensible to our finite faculties. It rejects and bars the idea of a plurality of Gods, by asserting that there is but one God, who is revealed in three Persons. It represents ONE Person as our Creator, who sustains the majesty of Deity in accepting the work of our redemption; in order to accomplish it, that *another* Person took our nature, and as man died on the cross; and that the *third* Person enables us by His grace to work out our own salvation, and to fulfil all our religious duties. It next points out the order of the divine Persons in the Holy Trinity, saying, "none is afore or after other; none is greater or less than another; but the whole three Persons are co-eternal together, and co-equal." Although for the accomplishment of our redemption the Son and the Holy Ghost have condescended to do inferior offices; yet in all the divine attributes they are co-equal and co-eternal with the Father.' Although these truths of revelation are mysteries above the reach of the faculties of the human heart; yet they are most devoutly to be received and believed upon the strength of divine revelation.

AFTER a long and, as it were, parenthetical explanation, this creed next asserts the incarnation of our Lord, which took place when Mary gave the consent of her will to the angelic message; He then took flesh of her substance in her womb, and became man whilst He still continued God; and therefore we believe that He is

both God and man. The denial of these truths was the heresy of Arius and of several others in the early church; and also of the modern Socinians and Unitarians. Our Lord himself invited His terrified disciples to handle Him, and so to be convinced that He was a living man and not a spirit; "for a spirit hath not flesh and blood as ye see me have." This Creed teaches us that "He is God of the substance [or essence] of the Father; and man of the substance [or flesh] of His mother born in the world." This is of the same import as the words of the Nicene Creed: "being of one substance with the Father;" and in conformity to the assertion of St. John, that "the WORD was *made flesh*, and dwelt among us." To refute another set of heretics, this Creed decisively asserts that He is "*perfect* God and *perfect* man;" because in Him dwelleth all the fulness of the Godhead bodily. On account, therefore, of the two natures in our Lord, the Creed requires us to believe, in opposition to heresy, that he is *equal* to the Father as touching His Godhead; and *inferior* to the Father as touching His manhood;" and also against another heresy, "that although He be God and man; yet He is not two [Persons] but one Christ." "But here we are attacked by another sort of enemy; those who, because they believe that Christ is perfect man without denying His divinity, nevertheless presume to speak of Him with that familiarity and disrespect which cannot fail to shock all those who, holding the catholic faith, believe that although Jesus be perfect God and perfect man, yet He is but *one Christ*—God-Man,—neither to be approached, nor thought of, nor spoken of, *merely* as man."

THIS CREED asserts all the positions to which we give our assent in the Apostles' and Nicene Creeds; namely, the humiliation and sufferings of Christ for our salvation; His death, burial, and descent into hell; His mighty resurrection and glorious ascension; His session in glory; His coming to be our Judge; and the rewards and punishments of the next life. It concludes as it commenced, with asserting the undoubted truth that

except every one believes sincerely the faith which was once delivered to, and handed down by the Church as it is expressed in all the three Creeds, "he cannot be saved;" but this awful truth our Lord told us Himself, in more terrific words, when He commanded the fathers of the Church to teach all the articles of the Christian faith which they had been taught by Him; and which the Holy Spirit would bring to their remembrance. Let us not, therefore, be terrified with the sentimental apprehensions of modern refinement, to refuse or to doubt any article of the christian faith. It is only those unhappy persons who from prejudice, misinformation, or superstitious timidity, reject any part, or the whole of the faith, and live accordingly, that are in any danger of incurring our Lord's denunciation in St. Mark, or the condemnatory clauses in this Creed. As it explains what is the true faith, it ought never to be omitted on the days on which the Church has appointed it to be read; for the learned will be improved, and the ignorant will be taught by it. Its use will be a great advantage to the people; for as it has been made the test of the faith of our appointed guides, so its stated repetition contains a test and proof of their perseverance in the faith. The people have, therefore, as great security as any human provision can give them of the consistency and correctness of their priests' doctrinal instructions. It is periodically read by the priest and the people alternately, where there is any spiritual life in the Church, as a defence against both ancient and modern heresies; and it carries down the current sense of the Church to posterity.

THE GLORIA PATRI concludes this Creed, which fitly commemorates that faith which we have confessed; and which having been from the beginning, will continue, notwithstanding the corruptions of sinful men, to flow down the stream of time until it shall merge into eternity, when faith will be turned into reality, and hope will cease; the greatest of these only, CHARITY, will remain to all eternity. Let us, therefore, bless God for preserving these holy mysteries and handing them down

to us; and that He has given us grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty to worship the Unity. Let us keep the faith whole and undefiled, and continue steadfast and immoveable in the belief of it; always abounding in the work of the Lord, and so we shall receive the end of our faith, the salvation of our souls; "forasmuch as we know that our labour is not in vain in the Lord."

In this, as well as in the Apostles' and Nicene Creeds, the Church of England requires her faithful sons and daughters to make due and lowly reverence at the name of Jesus. "That where in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by their outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised."

St. Paul says that "at the name of Jesus every knee shall bow; . . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Jesus is our Lord's personal name, which was given Him at the annunciation, and it means a Saviour, "for He shall save His people from their sins." The names Christ and Messiah, denote His office as the Anointed of God; the first is the Greek and the latter is the Hebrew word that signify the same thing—the Anointed of God. There were heretics in the time of the apostles; antichrists, as St. John calls them, who denied that the man Jesus was the Christ or the Messiah. They asserted that the Holy Spirit dwelt in Jesus only in the same manner as He does in other holy men; that He descended on Him at His baptism, but deserted Him on the cross. This is a most dangerous though plausible heresy; and it was opposed

by St. John in his epistles ; in which, and in his gospel, he sets forth the divinity of our Lord. But it is not at His official name of Christ, but at His personal name of Jesus, that both the apostle and our Church require us to make due and lowly reverence. By this significant action, this act of bodily worship, we acknowledge the *Man* Jesus to be the Christ, the Anointed of God, the Saviour of the world ; and we bear openly our testimony against the ancient Cerinthian and the modern Unitarian heresies. Mahometans and heathens acknowledge the existence of a God ; and the Jews *expect* the Messiah to come ; therefore to bow at the name of God or of Christ would not distinguish us from Jews, Turks, or infidels. The Quakers have adopted the Cerinthian heresy, and deny that Jesus is *the Christ,* or the Anointed of God ; they assert that Christ and Jesus are two distinct and separate Persons, and that the Light only *dwelt* in Him. To do reverence, therefore, at the name of Jesus is to acknowledge Him to be the Christ or Messiah, the Saviour and Redeemer of the world ; and by that significant action we give the most complete demonstration that we hold the Christian faith, of which it is a public attestation ; and those who wilfully refrain from making this demonstration, *in effect* deny the divinity of our Lord and Saviour.

[1] Jones on the Trinity; Comber's Temple; Hole's Lectures; Sparrow's Rationale; Leslie's Works; Dr. Hook's Letter on the Use of the Athanasian Creed.

THE SECOND AND THIRD COLLECTS.

CHAPTER XVII.

THE SALUTATION—THE KYRIE ELEESON—LORD'S PRAYER—THE INTERLOCUTORY SENTENCES—THE SECOND AND THIRD COLLECTS AT MORNING AND AT EVENING PRAYER.

THE SALUTATION.

In the preceding part of the service we acknowledged our manifold offences by confession, and we received the sacerdotal absolution; our hearts were warmed with praise; our understandings were enlightened by hearing God's word; and having confessed the faith of Christ crucified, we now, therefore, proceed "to ask those things that are requisite and necessary, as well for the body as the soul." The Rubric directs to be read: "After that, these prayers following, all devoutly kneeling; the minister *first* [that is, *before* kneeling down] pronouncing with a loud voice, The Lord be with you;" to which the people, still *standing*, are directed to answer, "And with thy spirit."

We are forbidden by St. John to say "God speed" to an unbeliever; but having now satisfied the priest by standing up and confessing the faith with an audible voice, he can safely bid us God speed, and salute us as brethren, and members of the Church. This is a form of salutation used by St. Paul, who in several of his epistles says, "The Lord be with you all;" and our blessed Lord saluted His disciples with, "Peace be with you;" and He commanded them to use the same salutation when they entered into any house. These mutual holy wishes were frequently used in the ancient Liturgies; and it was affirmed in the Council of Bracara,

which was held in the year 535, that it was appointed to be used in the public prayers by the apostles themselves. It implies a devout aspiration, that the Lord who has promised to be in the midst of the faithful will assist us in our devotions, accept our prayers, and reward our imperfect services. The priest salutes us as his brethren and his fellow heirs of immortality with *The Lord be with you;* and the people affectionately return his benediction with the pious wish as the ambassador of God, *And with thy spirit;* which is a wish that the Holy Spirit may be with him and assist him in the discharge of his holy office. Thus the priest blesses the people, and they in return pray that the Holy Spirit, without whom nothing is good, nothing is holy, would vouchsafe to be with the priest's spirit, and assist him when he offers up their prayers.

WHILE pronouncing these words both the priest and the people should continue *standing;* because their mutual good wishes are not addressed to God, but to each other; and therefore some distinction both in voice and manner should be made. Let the spiritual man pronounce his brief benediction earnestly and in sincerity; that hardness of heart, or contempt of God's word, or vain wandering imaginations, may not render his prayers ineffectual for his people; and in returning his benediction, let the people remember how much it will be for their advantage that he, who is their mouth unto God, should have a pure heart and a fervent spirit. Therefore let the people most heartily requite their pastor's prayer by affectionately desiring the Lord to be with his spirit.

THE KYRIE ELEESON.

STILL addressing the congregation, the priest says, *Let us pray;* an exhortation which was often repeated in the ancient liturgies by the assistant deacon. It is a warning to lay aside all wandering and impure thoughts,

and to address ourselves with earnestness and warm devotion to the important work before us ; and with holy importunity to besiege the throne of heaven. In other parts of the service these words denote a transition from one form of prayer to another.

THE CHURCH of England has such an awful reverence for the Lord's Prayer that she seldom suffers it to be used without some preparation ; accordingly, after having invited us to pray, the priest addresses God the Father ; Lord have mercy upon us : and the people add their earnest cry to God the Son ; Christ have mercy upon us : and the priest concludes with his supplication to God the Holy Ghost ; Lord have mercy upon us. The first and third petitions are literal translations of the ancient Greek *Kyrie Eleeson* or Lesser Litany, which signify, Lord have mercy, or pity, on us. Although each Person in the Godhead be both Lord and God, yet the second petition was changed from Lord to Christ, to shew without mistake that it was addressed to the second Person of the Trinity, and to denote His divine and human nature. This supplication to the Redeemer was added to the Jewish litany by the Christian Church, and it is the part which falls to the people ; for the priest alone in this place invokes the Father and the Holy Spirit.

THE INVOCATION of each person in the Holy Trinity is not a vain repetition ; for we have the examples of David, of the lepers, of the blind men, and of the Canaanitish woman, for reiterating our petitions. That afflicted mother not only repeated her earnest supplications, but she even ventured in the agony of her maternal distress to argue with our Lord ; who was so well pleased with her active faith that He commended it, and compassionately said, " O woman, great is thy faith ; be it unto thee even as thou wilt." Though last yet not the least, we have our Lord's own example, who prayed *three* times saying the *same words ;* therefore, earnest and repeated supplications for mercy, when done in faith, are *not vain* repetitions. This short litany is a

special address to each Person in the Trinity; because God the Father has created us, God the Son has redeemed, and God the Holy Ghost has regenerated and sanctified us. Therefore we ask mercy in particular from each Person; because we have especially offended against each of them—by transgressing the commandments of God the Father; by contemning the terms of peace and reconciliation which God the Son purchased with His own blood; and by grieving, resisting, and driving away God the Holy Ghost; by misemploying His gifts, suppressing His motions, and rejecting His holy comforts. To guard us here, and to reward us hereafter, we require the favour of God to overlook our many breaches of His laws; the merits of God the Son, to make atonement and intercession for us; and the comfort of God the Holy Ghost "to be a Spirit of sanctification to purify our corrupt nature; a Spirit of council in all our difficulties; of direction in all our doubts, fears, and scruples; of courage in all our dangers; of constancy and consolation in all our persecutions and sufferings, especially in the time of sickness and at the hour of death"

THE LORD'S PRAYER.

THE RUBRIC next directs, that "then the minister, clerks, and people, shall say the Lord's Prayer with a *loud* voice." The practice of the Church in this repetition, is sanctioned by the Divine Author of the prayer using the same words three times. We enter now more solemnly on the duty of prayer; and our Lord's words consecrate all the prayers that follow to the end of the Litany. It ought never to be forgotten, that it is the best and the most acceptable of all prayers; that Christ is its author; that it is the *rule* of our desires; and that it is His own legacy to His Church.

THE INTERLOCUTORY SENTENCES.

A Rubric follows the Lord's prayer, which directs the priest to *stand up* and to say the following versicles; but the people are to continue kneeling. The priest being a sinner, and a man of like passions with ourselves, requires pardon and grace as well as the people; and in all confessions and penitential prayers he is directed to kneel; but as he is the priest of the Most High God, and is exercising from Him an office and authority, he stands in some cases, to denote that what he then does is by virtue of that office and authority. His office relates both to God and to the people; he is the ambassador and representative of God, to whom is committed the ministry of reconciliation, to teach, to baptize, to offer up the Christian sacrifice, to bless the people, and to absolve the penitent. In all these sacerdotal acts of *authority* he is directed to *stand;* because what he then does is in the *name* of Christ, and as His *representative.* The priest is appointed by Christ to stand as a mediator and intercessor betwixt God and the people, in whose stead he offers both gifts and sacrifices; and therefore that we may see and understand the honourable nature of his office, his dignity and authority, the Church directs him *to stand up.* But the people are bound to receive the law at his lips: and being subject to his discipline and instruction, they best shew their humility and obedience by humbly falling down on their knees.

The interlocutory petitions and responses which follow the Lord's Prayer, are all, with one exception, taken out of the Psalms; and they give variety, remove tediousness, quicken the attention of both priest and people, and unite the hearts of the congregation. They correspond to the collects that follow in both the morning and evening services, for grace, for the queen and royal family, for bishops, priests, and people, that they may all be replenished with the dew of God's blessing.—

Psalm lxxv. 7. The priest begins with a prayer for mercy, to which the people respond with a petition for salvation, which is threefold—temporal, spiritual, and eternal; but before we presume to pray for salvation the priest begs for mercy through the merits of Christ. The priest next prays for the queen, which is a Scripture petition; and the complimentary use of it is sanctioned by Daniel, one of the three righteous men, when he said to Darius, *O king, live for ever!* and the Psalmist frequently prayed to grant the king a long life. The people respond in the words of the Psalmist, and say, mercifully hear us when we call upon thee (*Psalm* xx. 9); which petition is applied to the prayer for the queen; but it may be justly and profitably applied to all our petitions. The third versicle is for the clergy in general, and for all christian people (*Psalm* cxxxii. 9), for all the members of Christ's Church, who are chosen out of the world to be a peculiar people to God, zealous of good works. The fourth is a prayer that the people of God may be saved from their enemies and from the hands of all that hate them; and for the inheritance of God.—*Psalm* xxviii. 19. Then the priest returns the people's affectionate prayer for himself. The Christian Church in general is now God's inheritance, as the Jewish formerly was; but in particular the whole body of the clergy are the *lot* of His inheritance, as the tribe of Levi used to be. This versicle, therefore, is an interchangeable prayer that God would both bless the people whom Christ came to save, and the clergy who are "the lot of His inheritance," and His representatives whom He appointed to offer the commemorative sacrifice, and the never-ceasing incense of prayers and thanksgivings. These two versicles answer to the collects for the clergy and people in the morning and evening services. Our Church teaches us to put our whole trust and confidence in Him who covereth the soldier's head in the day of battle; and to acknowledge that it is to Him only we owe our victories by sea and land. For neither is the battle to the strong nor the race to the swift; because

there is none other that fighteth for us, but only Thou O Lord. The sixth and last of the versicles corresponds with the daily collect for grace: O God, make clean our hearts within us; to which the people reply, and take not thy Holy Spirit from us.—*Psalm* li. 10, 11. The heart is put here for the soul with all its powers and faculties, out of which are the issues of life, "all the evil thoughts, murders, adulteries, fornications, false witness and blasphemies," which "defile a man." Original sin having been remitted or washed away in baptism, we pray that He would cleanse our hearts from all actual sin by true repentance. The people pray that the blessed influence of the Holy Spirit may not be removed from our hearts; but that His grace may be given to us in greater abundance, to renew a right spirit within us, and to give us a right judgment in all things.

THE COLLECTS AT MORNING AND EVENING PRAYER.

THE RUBRIC says: Then shall follow three collects; the first of the day, which shall be the same that is appointed at the Communion; the second for peace; the third [in the morning] for grace to live well; [and the third in the afternoon for aid against all perils:] and the two last collects shall never alter, but daily be said at morning prayer [and at evening prayer without alteration] throughout all the year as followeth; *all kneeling.*

THE WORD Collect is a term of great antiquity. Of its origin several reasons have been given: some say they were called *Collects*, because many distinct petitions are collected into one prayer; whilst others think they were called so, because they were collected out of the Holy Scriptures. But whatever was its orignal acceptation, it now signifies any short comprehensive prayer. Almost all of them are addressed to God the Father, in obedience to Christ's precept—"When ye pray, say OUR FATHER:"

and they are concluded in the name of Jesus Christ our only Mediator and Redeemer, in deference to His command—"Whatsoever ye shall ask the Father IN MY NAME, He will give it you."—*Luke*, xi. 2; *John*, xvi. 23, 24. Christ is the altar on which all our prayers are to be offered; for through Him alone will they find any acceptance. Some of the Collects are addressed to Him; and in the Litany some supplications are offered to the Holy Spirit; and some of them conclude with the acknowledgment, "that Christ, with the Father and the Holy Ghost, liveth and reigneth ONE GOD, world without end." Although in general it is more suitable to approach the Father by the Son, for the reason above mentioned; yet it is quite warrantable by Scripture to invocate both the Son and the Holy Spirit; because whilst we call on the name of One, we equally worship and glorify the whole Trinity.

THE BREVITY of the Collects has many advantages; for it follows the precept and example of our Lord Himself. His own prayer is short; and He blamed the Pharisees for making long prayers. The public prayers of the Jews were short; and so were those of the early Christian Church. Their brevity keeps the minds of both the priest and the people alive, close, and earnest; and every one of them begins with some of the attributes or perfections of God. These suggest right apprehensions of His goodness, might, majesty, and dominion; and it is therefore more easy to preserve them in our minds during a short prayer. The everlasting truth is preserved in our minds, that Jesus Christ is our only Mediator and Redeemer, by every Collect being concluded in His name; for it is only by and through His merits that our prayers will be heard. They all generally consist of two parts; first an humble acknowledgment of the adorable perfection and goodness of God; and secondly, a suitable petition for some benefit from Him.

THE FIRST Collect is that for the day in the Communion Service, prefixed to the Epistle and Gospel; and gene-

rally the collect corresponds with the subjects of them. They do not come within the scope of this work; but the best comments upon them are in Bishop Jolly's Sunday Services, and Mr. James's work on the Collects. After the versicles, therefore, the Collect for the day is read, which changes every Sunday and holiday.

THE SECOND COLLECT, FOR PEACE: FORENOON AND AFTERNOON.

IN THIS Collect we pray for peace, agreeably to St. Paul's instructions to Timothy, that we may live "in all godliness and honesty." It is a very suitable prayer for the morning of every day, before engaging in the affairs of the world. The Jews could only invoke our Creator as the Lord of Hosts, the God of battles, and such like, for they were *servants;* but Christians having been made *sons* of God by adoption in baptism, have been privileged to call God *Our Father*. He is now styled the God of peace and love; the promotion of these being the design of the gospel. Christ came into the world to reconcile us to God; and He is worthily called the Prince of *peace*. Hence in this prayer the Church addresses Him as "the author of peace and lover of concord;" for He makes men to be of one mind; and He pronounced a blessing on the peacemakers, with a promise that they shall be called the sons of God. We pray that He will not only bless us in all our lawful affairs, but that He will defend us in all the assaults of our enemies; which is an humble acknowledgment of our inability to resist effectually the temptations by which we are surrounded, and of our entire dependence on Him. We are taught to trust in the divine defence; because there is no promise that we shall not be assaulted, for in this world we shall have tribulation; but He has promised that with the temptation a way shall be made for our escape, if we are not wanting to ourselves. There are many precepts in Scripture requiring us to put our

trust and confidence in God; nor can anything more provoke Him to leave us to ourselves, than our distrusting and forsaking Him. If God be for us, who can effectually be against us? and that we may obtain His support in all adversities, we are taught to ask it through the might of Jesus Christ, who is our Strength and our Redeemer.

In the second collect for the Afternoon Service we acknowledge that God is the author of all the holy desires of our hearts, of all our good counsels, of our wisdom and sagacity; and the prompter of all the good works that we may perform. Of ourselves we are not sufficient to think a good thought or to speak a good word, much less to do works which shall be good and acceptable to God; but all our sufficiency is of Him who worketh in us both to will and to do of His good pleasure. All our pious desires and good counsels come down from the Father of lights, in whom is no variableness neither shadow of turning. "For He first excites our affections to desire, then engages the will to choose, and after enables our hands to perform that which is good; insomuch there are no holy thoughts in our minds, no holy purposes in our hearts, nor any righteous action in our lives, but which are in, and by, and through Him." The gift which we particularly desire in this collect is, that He would give us that peace which the world cannot give,—a blessing which is so great as to contain all other blessings within it; and which gives them all their true relish and enjoyment. We propose three objects in asking for peace: first, that our hearts may not be distracted by the assaults of spiritual enemies from being "set to obey His commandments," in order that we may enter into life; secondly, that we may be defended from the fear of our enemies, both ghostly and bodily, that He may make all things work together for good to them who love Him and keep His commandments; and thirdly, that we may pass our time in rest and quietness, or, as the Apostle says, "that we may lead quiet and peaceable lives, in all godliness

and honesty." For this end we must be frequent and fervent in our prayers, just in our dealings, and true and faithful in our actions; "studying to be quiet," that we may come to eternal rest and quietness in heaven. Our Lord Himself has assured us that the surest way to attain this is by keeping His commandments. In the Morning and Evening Collects, therefore, we earnestly ask for the peace of God which passeth all human understanding, in order to promote holiness that we may see the Lord,—to increase our obedience, from which we are sore let and hindered by quarrels and disputes.

THE THIRD COLLECTS: FORENOON AND AFTERNOON.

THIS PRAYER in the Morning Service is entitled a collect for grace; the substance of which was borrowed from an ancient form in the Eastern church. The greater part of the collects in the Prayer Book are the productions of the ancient fathers of the Christian Church; and it is a consideration which will afford satisfaction to the pious soul, that we offer up those consecrated devotions which, like incense, have ascended up to heaven, from age to age, from the lips and hearts of holy men in all generations.

THIS COLLECT commences with some of the mighty attributes of God: "O Lord, our heavenly Father, almighty and everlasting God;" and every word of this sublime preface helps to produce both faith and confidence in God. He is styled Lord, to signify His dominion and authority over us; our Heavenly Father, to demonstrate His love and tender care of us; Almighty, to denote His power and will to help and defend us; and Everlasting God, to acknowledge the never-failing duration of His power and goodness towards us. We confess with thanksgiving His good providence in protecting us from all the dangers of the preceding night; and for His merciful goodness in bringing us to the

commencement of another day; for our dependence on Him is so absolute and so constant that we cannot be safe either night or day without His protection. Therefore we pray that He will defend us from all sin and danger with His mighty power; that He will not suffer us to fall from grace into any sin through temptation or surprise, or to run into any danger through inadvertence or folly; but that our actions may be begun, continued, and ended in Him, and regulated by His grace. We pray that *self*-righteousness, and presumptuous sins, may not have the dominion over us; but that we may do always that which is righteous in His sight: that being guided by His grace and Holy Spirit here, He will bring us to glory hereafter.

FOR AID AGAINST ALL PERILS.

THE TITLE of the third collect in the Afternoon is different from that in the Morning Service; but the subjects of both are nearly similar. The "perils" in the Morning collect were the temptations to which we might be exposed during the day; in this for the Evening we beseech God to enlighten the eyes of our understandings, that we sleep not unto death in unrepented sin. The darkness for whose enlightenment we pray is that spiritual darkness of ignorance, mental blindness and hardness of heart. We therefore pray that He will remove from us all ignorance, hardness of heart, and contempt of His word; that He will scatter the bright beams of knowledge and wisdom in our minds; and dispel all the mists of error and spiritual ignorance from our souls, by the light of His glorious gospel and the grace of His Holy Spirit; that He may give unto us the spirit of wisdom and revelation in the knowledge of Him; the eyes of our understanding having been enlightened in baptism.—*Eph.* i. 17, 18. We are constantly surrounded both by temporal and spiritual dangers; and therefore this prayer is very suitable in the evening,

when the darkness of night is approaching; that He would deliver us from the fear of "any terror by night, from the arrow that flieth by day, and from the pestilence that walketh in darkness." We pray God to "lighten our darkness" by keeping the eyes of our mind open, by fixing them on Him who is the Father of lights; and by filling up the waking hours of the night with pure and holy meditation: that He will defend us from all the perils and dangers of the night; that He will refresh our wearied limbs with moderate rest and sleep; and that He will raise us up the following day refreshed and better fitted for His service.[1]

[1] Comber's Temple; Hole's Lectures; Sparrow's Rationale; Shepherd's Elucidation; Wheatley's Illustration.

THE OCCASIONAL PRAYERS.

CHAPTER XVIII.

THE ANTHEM—THE OCCASIONAL PRAYERS FOR THE QUEEN—THE ROYAL FAMILY—FOR THE CLERGY AND PEOPLE—OF ST. CHRYSOSTOM—AND THE APOSTOLIC BENEDICTION.

THE RUBRICS AND ANTHEM.

THERE ARE two Rubrics in the Morning and Evening Service after the three first collects; the first of which says: "In quires and places where they sing, here followeth the anthem."

THE ORIGIN of this custom, Mr. Wheatly observes, is probably derived from a very early custom of the first Christians; as we learn from Pliny, who has recorded that it was the custom in his time for the Christians upon a fixed day—that is, Sunday—to meet before light, and to sing a hymn in parts, or by turns, to Christ as God. This practice was imitated by the whole Church; and has been universal, at least in all cathedral churches, ever since.

THE CHURCH of England has ordered an anthem, or a few verses of a metrical psalm, to be sung at the end of the third collect, both morning and afternoon; the reason for which probably is, that there is here a natural break in the service. Hitherto our prayers have been all for ourselves; whereas those which follow are intercessional for others. It is also partly intended for the relief of the congregation; who having joined with fervour and earnest devotion in the foregoing part of the service, may require some relaxation. In cathedral churches proper anthems are provided to be sung by the choir;

but in parish churches where this Rubric is observed some stanzas of the metrical psalms are sung: and I cannot sympathise with those over sensitive people who object to the singing of the authorized metrical version of the Psalms.

THE SECOND Rubric then says: "Then these five prayers following are to be read here, *except* when the Litany is read; and *then* only the *two last* are to be read, as they are there placed." These five collects are the same in both the forenoon and afternoon services. In the forenoon they are only read on such week days as the Litany is ordered not to be read; but in the afternoon, when the Litany is never said, they are always read without exception.

A PRAYER FOR THE QUEEN'S MAJESTY.

HITHERTO our prayers have all been for ourselves; but charity requires us to include our neighbour in our supplication; and St. Paul exhorts Timothy that first of all deprecations of evil, supplications for good, occasional intercessions for others, and thankful acknowledgments for preservation and prosperity, be made for all men; for sovereign princes under whatsoever title they may be recognised, and for all governors and magistrates who are placed in authority under them; that their subjects may lead a quiet and peaceable life in all godliness and honesty; such as only can be attained under a good and stable government.—*Tim.* iii. 1, 2. The primitive Church prayed for the Emperor, though he was a heathen and a persecutor, and for all his deputies. The canons of both provincial and general Councils enjoin this laudable custom; and in obedience to St. Paul's commands to Timothy, as noted above, our own Church never omits prayers for the Queen and the royal family. St. Paul made no distinction betwixt good and bad princes, or betwixt persecutors and nursing fathers or mothers: Our Lord Himself directed tribute to be paid

Cæsar, though he was a heathen, and "to render to Cæsar the things that be Cæsar's;" "for there is no power but of God; the powers that be are ordained of God." "Put them in mind to be subject to principalities, [the supreme powers]; to obey magistrates, and to be ready to do every good work." "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well."

At the time when these inspired words were written, and these injunctions were imposed, kings and all in authority under them were heathens and persecutors: how much more is it our duty to obey christian kings and magistrates, who are members of the same Church that we are, and hope for the same eternal recompense of reward! This prayer commences with an acknowledgment of God's sovereign power over both princes and people; of His being King of kings, Lord of lords; and the only Ruler of princes; for, says He, "by me kings reign and princes decree justice." They receive their crowns, their power, and their authority from Him alone; and they acknowledge on their coins and public acts that it is by His grace that they reign. God keeps the hearts of kings and all in authority in His own hand; and He disposes and turns their hearts as it seemeth best to His godly wisdom; and as they are equally His creatures and servants as the meanest of their subjects, they are bound to pay the same submission and obedience to His commandments. We pray for temporal as well as spiritual blessings on the queen; for health and wealth; for victory over all her enemies both at home and abroad; and for success in all her laudable undertakings; for the assistance of the Holy Spirit, to inspire her with courage and wisdom; and with the counsel and fear of the Lord, to fill her with tranquillity of mind; for "uneasy lies the head that wears a crown."

We pray that the people may be blessed through the

public virtue of the queen, who is their mother; the personal virtues or vices of the sovereign always affect the welfare of the subjects. This is observable in profane history; but it is remarkably so in Holy Writ, which was written for our learning and admonition. David's individual sin in numbering the people caused the death of seventy thousand of them, "from Dan even unto Beersheba;" and Solomon's public virtue, on the contrary, "made silver and gold at Jerusalem as plenteous as stones." The queen's prosperity is bound up in that of her people; because in her safety we enjoy tranquillity; but in her adversity, when she is resisted and disobeyed, the people must suffer along with her. All good subjects, therefore, will dutifully pray that God would save and defend her from all her enemies; "for this is good and acceptable in the sight of God our Saviour." Our Liturgy abounds with prayers for the royal family more than that of any other church; because the public welfare depends so much upon the sovereign's safety and well-being.

It is a wise and just maxim of our law that the queen can do no wrong—that is, that she is not accountable to the people for the wrong: but she must answer to God, who is her only superior, for any breach of His laws. God is the sole judge and avenger of the actions of princes, at whose tribunal alone they are accountable: were it otherwise, kings would be placed in the position of subjects, and subjects in the place of kings.

In this prayer God's omniscience as well as omnipotence is recognised as beholding "all the dwellers upon earth;" for He is the Protector and Governor of kings, lords, and commonalty in their own orders and degrees. From a general acknowledgment of His power and greatness over all princes and people, we pray in particular for our own queen; "most heartily beseeching Him with His favour to behold our most gracious sovereign lady queen Victoria." Although His providence is over all His creatures, yet He has a more especial regard to sovereign princes; because they are His ministers to

convey blessings on their subjects. In Scripture they are called gods; and His deputies, lieutenants, vicegerents, and ministers of God "to us for good;" or, "a revenger to execute wrath upon him that doeth evil."—*Rom.* xiii. 1-7. Kings are called the nursing fathers, and queens the nursing mothers of the church; before which, however, as members, they are to bow down with their face towards the earth.—*Isaiah,* xlix. 23.

If the apostles and primitive christians prayed for their *heathen* governors, how much more ought we to pray for the queen, who is a member of the Church, its civil governor, and the "Defender of the Faith;" whose duties are more difficult, and whose temptations and dangers are greater than those of her people? Therefore we pray that God would "so replenish her with the grace of His Holy Spirit, that she may alway incline to His will and walk in His way: and to endue her plenteously with heavenly gifts." We read in Scripture, that when God anointed any one to be king, the Spirit of the Lord came upon him to qualify him for his exalted station; and that "God gave him another heart." We pray also for temporal blessings as well as for "heavenly gifts;" that she may enjoy health and wealth, and long life; and that He would enable her to vanquish and overcome all her enemies, both secret traitors and open rebels. And lastly, that after this life she may exchange an earthly for a heavenly crown, and may receive the crown of righteousness, after she has finished her course in faith; which the Lord, the King of kings and the righteous Judge, shall give not only unto her, but unto all her subjects that keep His commandments.

A PRAYER FOR THE ROYAL FAMILY.

It commences with an acknowledgment that God is the fountain of all goodness; and the same blessings are desired for the royal family as were asked in the prayer for the Queen herself; that they may be endued

with the Holy Spirit, enriched with heavenly grace, prospered with all earthly happiness, and brought to His everlasting kingdom. In this prayer the Queen Dowager and the Prince Consort, as well as the royal children, are included; and the words, all the royal family, mean all those members of it that are not named. The personal characters of the Sovereign and of the royal family are of the utmost importance, of which the present generation have seen and felt the blessing; and the good examples of the queens of George the Third and of William the Fourth have had a beneficial effect on all classes. The example of conjugal unity and domestic happiness presented by our present most gracious Queen and her amiable husband is not unobserved by her loving subjects, and will not be unfelt in the remotest corners of her dominion. We have reason to thank God, and to praise Him for His wonderful goodness, in giving us so worthy an example of domestic propriety as the palace presents; and therefore we have great reason to pray heartily and with sincerity that the Prince Consort, the Prince of Wales, and all the members of the royal family, may be endued with the Holy Spirit, enriched with heavenly grace, prospered with all happiness, and brought to God's everlasting kingdom.

A PRAYER FOR THE CLERGY AND PEOPLE.

After praying for our temporal rulers, we next pray for our spiritual guides and governors; that with them we may receive all those graces and blessings which will assist us in our christian course. In effect this prayer is for the whole Church of Christ militant here on earth; which is described by its constituent parts, bishops and curates, and all congregations committed to their charge. The bishops having the greatest dignity have also the greatest responsibility; and being princes in the Church, they become the servants of all the servants of God. They have succeeded to the apostles as the governors

and rulers of the church each within the limits of his own diocese; and they have the oversight of both the pastors and the people. They choose and ordain the clergy, and, like Titus, "ordain elders in every city;" and they are bound by their consecration vows to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word." On the bishops, as on the Apostles, lies the care of all the churches; which they are to endeavour to preserve in peace and prosperity, by ordaining fit persons into the ministry. It is their province to order the externals of divine worship with decency and to edification; to take all the means of preventing heresies, schisms, and divisions; and to censure all public crimes both among the clergy and the people. The alliance of the church and the state is, as it were, accidental; but in consequence the bishops are invested with high temporal rank and dignity; they are seated amongst the peers of the realm; and the soil is bound to furnish both them and the inferior clergy with a suitable maintenance.

This Prayer commences with a humble acknowledgment that God alone worketh great marvels; which means, that when all ordinary means and efforts of man have failed, that God awakes as one out of sleep; and, like a giant refreshed with wine, does some miraculous things for the preservation and increase of the Church.[1] The union of men into corporations is for the security of their lives and properties; and the union of Christians by one Spirit and by one baptism into the one faith, and to each other by the bands of Charity, is intended for the edification of their souls, and for securing their eternal inheritance. In this sublime prayer we are re-

[1] One of His great marvels has been done in Scotland; where the civil government and the presbyterians have persecuted the episcopal church of that kingdom, which is in full communion with the Church of England, and at one time had all but annihilated it; nevertheless He has *marvellously* preserved it: and like Moses' bush it has burned, yet has not been consumed. See the Author's History of that Church, in four volumes, with Portraits, published by Longmans.

minded of the many noble works which God did in the old times before us; that He first gathered the church out of such as should be saved among obstinate and self-righteous Jews and ignorant Gentiles, whose understandings He enlightened; that He is continually adding to the Church by holy baptism; and that He has since marvellously preserved it against the malice of Satan, the rage of persecution, the subtilty of heretics, and the blind zeal of factious schismatics. He still works great marvels, although not in a way so ostensible and magnificent as in the beginning of christianity; for He converts sinners from the evil of their ways; and He turns the hearts of the disobedient to the wisdom of the just, by the ministry of His stewards and ambassadors.

After the bishops, we pray for the whole body of the inferior clergy, under the title of Curates; by which title the Church means all the clergy to whom the bishop, as chief pastor of the flock under Christ, has committed the *cure*, or pastoral care, of some part of his flock. The word *Curate* does not, in this and in several other places, mean that most admirable and exemplary body of the clergy which are stipendiaries, and who are employed as assistants by the parochial clergy; but the whole body of the clergy, who are inferior to the apostolic order of bishops. Their office is the *cure of souls;* to catechise and instruct the young and the ignorant; to encourage the good and the gentle, and to rebuke and admonish the wicked and froward; to comfort the afflicted, and to help the weak-hearted; to relieve the distressed, and to visit the sick; to offer up the prayers, the alms, and the oblations of the people; to divide rightly the word of God; to administer the sacraments, and the other rites of the church; and to bless and absolve the people in the name of the Lord. But none of all these things can be effectually done without divine aid; for without that nothing is strong, nothing is holy. And because through the weakness of our mortal nature we can do no good thing without His grace, we ought, therefore, to pray earnestly that God would

send down upon our spiritual guides, as well as on the people committed to their charge, the healthful Spirit of His grace, and pour upon them the continual dew of His blessing. This prayer includes our fellow-sinners, the people; and it supplicates that they may hear and receive the instructions of their spiritual guides; that they may be open to admonition and advice; gentle under reproof; open to conviction; willing to receive the counsel of God; and obedient to His Commandments; that they may be replenished with the gifts of charity and devotion, and may bring forth the fruits of the Spirit. That the clergy in their several degrees and stations may truly please God, we pray Him to "pour upon them the continual *dew* of His blessing." We pray for a continual fertilizing dew; an abundance of grace and knowledge; for the sevenfold graces of the Holy Spirit, not only to qualify them for their several offices, but also to make their labours pleasing to God and beneficial to their people.

IN THE FIRST ages of christianity the bishop had the sole charge of every city and its surrounding territory, with whom his clergy lived generally in a common house; and they were sent by him throughout his diocese, which was then called his *parish*, to perform divine offices. The tithes and oblations were all paid to the bishop; and he maintained his clergy, repaired the fabric of his church, and maintained hospitality. This collegiate life was common in both the British and the Saxon churches before the gradual usurpation of popery; and the bishops sent out their clergy to preach to the people as they saw occasion: but after the people of England had generally embraced christianity, this itinerancy became inconvenient from the distance of the cathedral; and the people became impatient for resident clergy to administer the constant offices of the Church. In commiseration for the desolation of remote places the bishops erected churches, and appointed a priest to reside at them; but more frequently the piety of the nobles and landed proprietors founded churches

on their estates for the comfort of their tenants, and endowed them with the tithes of their property. Their estates therefore became parishes; and this is the primary foundation for lay patronage; for every one who founded and endowed a church claimed the privilege of presenting the incumbent; but the bishops reserved to themselves the right of superiority and government.

These Collects for the Queen, the royal family, and for the clergy and people, comprehend, under these titles, the whole body of the church, and all ranks and conditions of men; for the whole church is composed of lawful clergy and of the faithful laity.

A PRAYER OF ST. CHRYSOSTOM.

This prayer was taken by our reformers from the offices of the eastern church, where it is daily used to the present time; and Wheatley says St. Chrysostom "was the undoubted author of it. It is inserted in the middle of their liturgies; but in ours, I think, more appropriately at the conclusion." From this and the other prayers it appears evident, that the compilers of our Liturgy were not influenced by any vain affectation of novelty; but they gave the preference to such ancient offices as were suitable to the circumstances of this church. In the preface we ascribe our unanimity in prayer to the grace of our Lord and Redeemer; upon whom we found our hope of its acceptance. We implead His gracious promise to be in the midst of so small a public company even as two or three; and we beg that our prayers for temporal mercies may be granted only in so far as He sees most expedient for us. But we vehemently and importunately pray that in this world He will grant us the knowledge of His truth; and upon the understood condition of obeying it, that He will grant us in the next life the Crown of righteousness, for which we cannot be too urgent. This prayer does not conclude like the others, that our requests may be

granted through the merits and mediation of Jesus Christ, because it is addressed solely to Him. This is farther evident from its reminding Him of His gracious promise made to those who use a preconceived national Liturgy as we do. After promising the power of the keys to His disciples, he said, "Again I say unto you, that if *two of you shall agree* on earth as touching any thing they shall ask, it shall be done for them of my Father which is in heaven. *For* where *two or three* are gathered together in my name, there AM I in the midst of them."—*St. Matt.* xviii. 19, 20.

THE APOSTOLIC BLESSING.

THE PRAYERS both in the Morning and the Evening Services are concluded with the benedictory prayer, with which St. Paul finishes most of his epistles. It partakes more of the nature of a prayer than of a blessing; and it is pronounced by the minister kneeling, including himself in it; and the congregation should repeat it along with him. Under the law, God Himself appointed a form of blessing, which is used by the Jews at this day; and which evidently pointed out the doctrine of the Trinity of Persons in the Unity of the Lord Jehovah, by the word Lord being three times repeated in it. The Apostle's benediction, only put into different words, virtually agrees with the blessing under the law; and the Jews themselves considered that the Mosaic blessing contained a divine mystery.

"SPEAK unto Aaron and to his sons, saying, On this wise shall ye bless the children of Israel, saying unto them:—THE LORD bless thee and keep thee: THE LORD make His face to shine upon thee, and be gracious unto thee: THE LORD lift up His countenance upon thee, and give thee peace."—*Numb.* vi. 23.

THE DEVOUT Christian will reverentially acknowledge that the legal blessing contained a mysterious allusion to the Holy Trinity, which the gospel has more

distinctly revealed to us; and that the Apostolic blessing contains the whole order of our salvation, and the several gifts of each Person. It begins with the benefits purchased by the passion of our Lord Jesus Christ; because He is the primary mover in our salvation, and whose merits obtain both the love of God the Father, and the communion of the Holy Ghost. In this benediction we pray for the grace of the Son to pardon our sins; for the love of the Father to supply our wants and to protect us; and for the fellowship of the Holy Spirit to comfort our hearts and to strengthen our weakness.[1]

[1] Comber's Temple; Hole's Lectures; Shepherd's Elucidation; Sparrow's Rationale; Wheatley's Illustration; Jones on the Trinity.

THE LITANY.

CHAPTER XIX.

I. THE INVOCATIONS; II. THE DEPRECATIONS.

HERE followeth the LITANY or General Supplication, to be sung or said after morning prayer, upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary; that is, the bishop of the diocese.

THE WORD Litany is derived from a Greek word, and signifies a solemn form of supplication to God for averting His judgments, and for procuring His mercies; and in the early church litanies were read in processions on any period of public calamity. But those processional litanies, from the mixture of the sexes and from the corrupt lusts of the human heart, gave occasion to much sin and scandal; and therefore they were laid aside, and litanies were ordered to be read or sung only within churches. At the Reformation the Church of England laid aside all processions; and the Litany was ordered to be read every Wednesday, being the day on which the traitor Judas sold our Lord to the Jewish conspirators; and on Friday, because on that day the Bridegroom was taken from us, and He suffered on the cross. It has since been ordered to be used on Sundays; because on that day there is the largest and most solemn assemblage of the people.

THE LITANY in our Liturgy is not one long continued prayer; but it is divided into many powerful and pathetic ejaculations, which increase in the fervour of devotion

the nearer we approach to its conclusion. The united cry of the priest and of the people seems now as if it would pierce the ears of the Lord of Sabaoth, and take heaven by force. It is the most affecting part of the whole service; and being the alternate supplications of both the priest and the people, it strengthens the devotion of both, and excites a greater apprehension of our misery and distress.

OUR reformers extracted whatsoever was excellent out of all the early Litanies; but they resolutely rejected all the superstitious idolatry which the Roman church had forced into theirs. Our Litany is usually divided into four parts:—I. THE INVOCATION; II. THE DEPRECATIONS; III. THE INTERCESSIONS; and IV. THE SUPPLICATIONS.

I. THE INVOCATION.

THE INVOCATION in our Litany is at once a confession of faith or a creed, and a confession of sin, based upon the humble publican's litany in the gospel, *Lord, have mercy upon us!* to which our Church has added the words *miserable sinners.* We invoke by name each Person in the Godhead; confessing each Person by Himself to be both God and Lord; and then by the joint invocation we acknowledge that there are not three Gods, but one God in *Nature, Essence* or *Substance,* all of which are synonymous terms.

1. WE FIRST invoke God the Father of Heaven, as the Creator of all things visible and invisible; as our Preserver and Governor, from whom cometh every good and perfect gift; and upon whose bounty we constantly depend for the supply of all our wants. If earthly parents know how to give good gifts unto their children, how much more will the Father of heaven give good gifts to them that ask Him? But we have sinned against Him by breaking His laws, and we are made miserable by the punishment incurred; we therefore approach His

footstool with a deep sense of our own necessities, and of our own inability to help ourselves. We acknowledge that having sinned before Him we are no more worthy to be called His sons; but like the prodigal, we are in misery and wretchedness; and therefore, as miserable sinners, we invoke His mercy and forgiveness.

2. WE NEXT invoke God the Son, the Redeemer of the world; and we thereby acknowledge Him to be the Lord Jehovah, the honourable, true, and only Son, and the King of glory; and we confess, with St. Thomas, that He is our Lord and our God. We place full confidence in His promise, that those who have not seen Him but yet have believed, shall be blessed. As miserable sinners we invoke Him as the Redeemer not only of us, but of the whole world; and as the works of creation are ascribed to God the Father, so the works of redemption and salvation are more peculiarly ascribed to God the Son.[1] As we know and believe that our Redeemer had power on earth to forgive sins, so we believe His "hand is not shortened that it cannot save [now as then]; neither is His ear heavy, that it cannot hear" the earnest supplications of His brethren. We daily crucify Him afresh in our affections and lusts; and we neglect His salvation, His holy sacraments, His word, and His sacred ordinances; neither have we been thankful for His death and sufferings, nor careful to follow His example; and therefore we invoke Him to be merciful to us who are miserable sinners. Our confidence in this invocation will be greatly increased when we call to remembrance His own gracious words; "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;—for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall

[1] The Holy Scripture and the Church of England assure us that Christ redeemed all mankind without exception; but in the Westminster Confession the following heretical tenet is gravely asserted and maintained, that Christ died only for the elect:—"Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, *but the elect only*."—Ch. iii. sect. 6.

be opened." But neither asking, seeking, nor knocking, will be of any avail, unless they be done *in faith*. "The mystery of the faith is an invaluable treasure ; but the vessel that contains it must be clean and undefiled ; it must be held in a *pure* conscience ; as the manna, that glorious symbol of the *word of faith*, preached to us by the Gospel, was confined to the Tabernacle and preserved in a vessel of gold. A mind that is conformed to *this* world, and given up to its pleasures, though it repeat the creed without questioning a single article of it, will be *abhorred* in the sight of God, as a vessel unfit for the Master's use; and unworthy, because unprepared to stand in the most holy place."

3. IN THE THIRD place we invoke the mercy of God the Holy Ghost, our Sanctifier and Comforter ; to whom we were dedicated in baptism, and by whom we were regenerated in that sacrament. Our bodies are His temples; He helpeth our infirmities ; He maketh intercession for us with unutterable groanings. We earnestly implore His pardon, because in many ways we have offended and grieved Him ; we have quenched His good motions, resisted His impulses, neglected His gifts, and have turned His grace into lasciviousness. In spite of His sanctifying grace we have cherished evil thoughts ; and instead of the fruits of the Spirit, we have brought forth the unfruitful works of the flesh. Therefore we cry to Him to have mercy on us, miserable sinners; to return and abide with us and in us of a truth; to enable us to redeem the time, and to work out our own salvation with fear and trembling, lest we miss it.

4. THESE THREE invocations are followed by a fourth, addressed to the holy, blessed, and glorious Trinity, THREE PERSONS and ONE GOD ; thus fulfilling what we confessed was the catholic faith, and worshiping one God in Trinity, and the Trinity in Unity. This is not a metaphorical, but a strict and real unity of Essence, Nature, or Substance; because the Three Persons are all comprehended under the same individual and supreme Name; they are the One Lord absolutely so called, the

Creator of the world, and the God of Israel. They partake in common of the name Jehovah, which means the Divine Essence; "and what it signifies in one Person it must also signify in the others, as truly as the singular name Adam in its appellative capacity expresses the common nature of all mankind. And this name [Jehovah] neither is nor can be communicated without a contradiction to any derived or inferior nature, as well on account of its signification as its application, which is expressly restrained to *one only*." It can be proved from Scripture that the authority, the secret mind or counsel, and the power by which all things are established, is ascribed to Christ and the Holy Spirit in common with God the Father. Although it is and can only be ONE GOD who doeth all the mighty works which are ascribed to Him, yet it is the Father, the Son, and the Holy Ghost who gave us our being; instruct and illuminate us; lead us, speak to us, and are present with us; who give authority to the Church; who raise the dead; sanctify the elect; and who perform every divine and spiritual operation.

EVERY SIN against any one of the Persons in the Holy Trinity is a sin against the whole; and the mercy and pardon which we desire does not proceed from one Person singly; but from the undivided concurrence of the whole Trinity. These four invocations are not *vain* repetitions, but earnest and faithful supplications; and in fact they form a complete confession of our faith in the ever-blessed Trinity. It will, however, be in vain for us miserable sinners, to ask, to seek, or to knock, unless we unite our own wills and endeavours; for divine grace will not work miraculous changes in our habits. God graciously adds spiritual assistances to our own natural powers; He seconds our endeavours, and helps our infirmities in the use of His own appointed means. In these invocations the whole congregation unites with the priest; because every one must earnestly pray to God, as well as confess his faith in his own words and with his own lips. Thus the Church of England

in all her offices holds fast the faith which was once for all delivered to the saints; and one great excellency of the Liturgy is, that it exhibits to our faith in so many ways, and in all its different offices, the whole work of our creation, redemption, and sanctification; "for with the heart man believeth unto righteousness; and with the mouth confession is made unto God."

THE INVOCATION contains a solemn acknowledgment of the catholic faith; which is, that we worship One God in a Trinity of Persons, and the Trinity of Persons in the Unity of Essence. In imitation of the penitent publican in the Temple, both priest and people cry, God be merciful to us, miserable sinners; and when such fervent prayers are offered up in faith and sincerity, we need not doubt but they will be effectual; because "He is faithful and just" who has promised to hear our prayers and to forgive us our sins

II. THE DEPRECATIONS.

5. THE FIRST four versicles are Invocations; the succeeding nine petitions are deprecations, or prayers against evils and petitions for good; praying first against sin as the greatest of all evil, deprecating its punishment, and praying to be delivered by all the holy actions and the passion of Christ, who is the only meritorious cause of all our good. We commence by earnestly entreating Him not to remember our offences, nor those of our forefathers; neither to take vengence on our sins. This whole deprecation is founded on the Lord's own words in the Prophet Joel; who commanded the priests to say their litany with strong crying and tears between the porch of the temple and the altar. When we pray God not to remember our sins it is to ask Him to blot them out and to remit the punishment due to them; as well as not to visit on us the iniquities committed by our ancestors. It is consistent with the equity of divine providence, that punishment should be

inflicted on the wicked son who treads in the steps of an unrighteous father, and who partakes of the same guilt for which his father was amenable to the divine wrath. But it is only the temporal consequences of our forefathers' transgressions which shall attach to us; for we have his solemn assurance that "the son shall not bear the iniquities of the father [in the world to come], nor the father the iniquity of the son; but the soul that sinneth it [only] shall die" eternally (*Ezek.* xviii. 20). Nevertheless, the *temporal* consequences of the father's sins may attach to his descendants long after they may have been for Christ's sake remitted to himself. We therefore beseech our merciful Redeemer to spare us; to remit the temporal evils brought on us by their misdeeds; and to blot out and remit the eternal punishment due to our own sins; and not to be angry with us for ever. We hereby acknowledge the justice of His anger; and although He may not see fit wholly to remove this temporary chastisement, yet we beseech Him to sweeten and allay those evils which our own and our ancestors' sins have brought upon us. We renew, and participate in our forefathers' sins, when we approve and boast of them; and therefore this deprecation is a guard against this hereditary sin, so to speak. To this petition the congregation respond in the very words which God Himself prescribed to the Jewish priests: *Spare us, good Lord.*

But this and the following petitions are not complete without the earnest and sincere response of the people, who should *mentally* join with the priest; and when he has concluded, then *audibly* finish the sentence, Good Lord, deliver us from all the evils in the foregoing sentence. These words are put in the conclusion, that the people might not seem to beg deliverance from they know not what. Neither is the frequent use of the words, *Good Lord, deliver us,* a vain repetition; because each time they are uttered they are applied to different matter; and consequently they make a new and distinct prayer.

6. From this general deprecation in God's own words,

we next proceed to specify several particular evils, in words that may be considered a paraphrase upon that petition in our Lord's prayer, *but deliver us from evil.* We therefore pray to be delivered from all evil accidents and injuries; from the *power* of sin, which is the foundation of all evil, both temporal and eternal, so that we may not follow nor be led by it; from the crafts and assaults of the devil, who is constantly on the watch to tempt us and to seek an occasion against us; but above all to be delivered from the wrath of God, which might consume us in a moment, even in this world; and from everlasting damnation, which will be the sure and certain consequence of it in the next, where there is weeping and gnashing of teeth.

7. Out of the heart are the issues of life; and therefore we pray to be delivered from the dominion of sin; from blindness of heart—that is, from such a delusion as to credit a lie, or to believe that any false doctrine is the truth; and from pride, which is most detestable to God, who hateth even a proud look. It is a sin which is committed against God when we ascribe all that we possess or perform to our own power and might; and thereby exalt ourselves above our Maker, and rob Him of the honour due unto His name; it is a sin against our neighbour when we magnify our own supposed excellencies, and proportionably undervalue the merits and talents of others. We next pray to be delivered from the sin of vain-glory, which consists in an immoderate desire of the praise of men; and as they seek that, rather than the approbation of God, *the praise of men* will be all the reward which they will receive for their really good actions: this is to do good works to be seen of men, and to gain their applause, and not for the glory of God. Christ has assured us that harlots and the greatest of sinners shall enter into the kingdom of heaven sooner than hypocrites; and that hypocrites shall receive greater condemnation than other sinners. It is the effect of pride and vain-glory, and the outward semblance of virtue without the reality; the *form* of

godliness without its power. Hypocrites not only deceive themselves and their neighbours, but they attempt to deceive God, which is an impossibility, and the climax of their folly. Hypocrisy shews an entire want of faith in the omniscience of God; it is a continual lie, and therefore the devil is its parent.

To ENVY a man is, in fact, to murmur against God, and to condemn His justice and mercy; it was the devil's sin, that caused him to be thrust out of heaven; and it caused the fall of our first parents, and all the sin and misery which have since convulsed the world. It is generally the prelude to hatred and malice, which are the first motions to murder; and they are directly opposed to our Lord's summary of the second table of the law, which is, to "love our neighbour as ourselves." "He that hateth his brother is in darkness and walketh in darkness; . . . . and is a murderer, and ye know that no murderer hath eternal life."—1 *John*, iii. 15. The conclusion of this petition is, to be delivered from the sin of uncharitableness both in thought, word, and deed; in all the ways in which it may be practised towards the souls, bodies, goods, and credit of our neighbours; towards friends and enemies, and in the lowest point, of almsgiving to the poor, for whose constant presence in the land we have twice a divine assurance. Uncharitableness also means breaking the peace of the Church, by introducing heresies, and causing schisms or divisions in it. From all which, therefore, we have great cause to pray with true devotion; Good Lord, deliver us!

8. THE NEXT petition is, that we may be delivered from fornication and all other deadly sin; that is, the incontinence of single persons. The church of Rome classes this great sin of fornication in her list of *venial* sins; but the Church of England knows no such distinction as venial sins; and therefore she ranks it with all other *deadly* sins, according to the words of our Lord and St. Paul. This sin, and the other branch of it, adultery, which is the incontinence of married persons, has caused the

destruction of many nations; and in one day twenty-four thousand of the Israelites died of the plague in the wilderness, as a punishment for this sin. St. Paul puts it in the forefront of his list of the works of the flesh, or of "*deadly sins*;" and he peremptorily asserts that "they who do such things shall *not* inherit the kingdom of heaven." Our Saviour, however, has forbidden either sex to look on the other with lust in their hearts; and He declared that the will or desire of the heart was equally as great a sin as the actual commission; and He pronounced a blessing on the *pure in heart*, with a promise that they shall see God. We engaged in our baptismal covenant to renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the carnal desires of the flesh, so that we should not follow nor be led by them. We therefore pray for grace to keep our baptismal vow; that we may not love the sinful fashions, the enticing gaieties, the splendour of riches, and the magnificence which ministers to pride and vanity; but renounce them all as the deceits of the world. St. Peter exhorts us to keep up a continual war against all unlawful pleasures, and all evil thoughts that may assault and hurt the soul and lure to wantonness, which are the deceits of the flesh; and those of the devil are the sophistical lies and false glosses by which he *deludes* us, and tempts us into sin. All these we renounced in our baptism; and we now pray to be delivered from their dominion.

9. After having petitioned against all deadly sins, we next pray to be delivered from the instruments of divine wrath and judgment; from lightning and tempest; from plague, pestilence, and famine. By the two first our lives and properties may be destroyed or injured; and the three latter are sent on impenitent and wicked nations as scourges of divine wrath; and they generally follow in each other's wake. We pray that our country may not be desolated by war and battles; but that we may enjoy peace, every man sitting under his own vine and his own fig tree. We deprecate the great

calamity of murder, that we may not be guilty of it ourselves, nor be the object of it by others. It is a sin which has deluged the world with blood since its first commission on righteous Abel; and it is so offensive to God that He destroyed the whole world by the deluge "because the earth was filled with violence;" and God declared that He will require man's blood even from the beast that sheds it, but especially at the hand of man. "Whoso sheddeth man's blood, by man shall his blood be shed;" and the reason He assigned was, "*for* [or because] in the image of God made He man."—*Gen.* ix. 5, 6. He is so determined that sovereign princes who are His ministers to execute His wrath, shall not let it go unpunished, that He commanded the murderer to be seized even when clinging to the horns of the altar as a sanctuary. Sudden death is, under any circumstances, a great evil, but more especially when it happens to any one in an unprepared state; or to one who may be in the act of some deadly sin, and before his peace can be made with God. Many have been killed whilst they were attempting to murder others; the case of Zimri and the Midianitish woman is not a solitary instance of divine vengeance for that sin; and how many have been killed in attempting to rob, plunder, and steal! Therefore the Church teaches us, and puts words into our mouths, to beseech God to deliver us both as agents and patients from all these violences.

10. AFTER deprecating private and individual evils, we pray to be delivered from certain political calamities both in Church and State; from sedition, which is to inculcate, either by word or writing, disaffection to the queen; and to alienate the hearts of the people from that heaven-derived virtue of loyalty to her, for the inculcation of which the Church of England is so eminent. Privy conspiracy is the entering into secret plots to murder or dethrone the queen and to subvert her government; many instances of which occur in English and other histories, especially the Bartholomew massacre in France and the Gunpowder plot in England, which

were planned by "privy conspiracy," and sanctioned by an apostate church. "Sedition and privy conspiracy" are generally preludes to the sin of rebellion, which is to take the field and to draw the sword against the sovereign who is God's minister and representative; and therefore rebellion is a fighting against God Himself. History records many rebellions in this country; but of these the Wars of the Roses and the grand Puritan rebellion are the most conspicuous, which arrayed the father against the son, and the son against the father; murdered the sovereigns; and drenched the kingdom in the blood of her own children. The same species of evils occurs in the Church that we have deprecated in the state; all false doctrine, heresy, and schism which would deprive us of the comforts of religion, and of the unity of the catholic Church. False doctrine is the laying aside the commandments of God in order to hold the traditions or the opinions of men; by which means we make the word of God of none effect. It is the teaching of *error* as if it was the truth; such as are many of the doctrines that are peculiar to the Trent Creed and the Westminster Confession of Faith. Heresy is the maintaining of false doctrines, and evincing wilful blindness to the truth as it is developed in the Holy Scripture; it is also the worship of false gods, the rejection of the doctrine of the Trinity, or of the apostolic government of the Church and the episcopal succession. Schism is the causeless separation of any individual or body of people from the holy catholic and apostolic Church; and the establishment of a new way in opposition to it, which St. Paul calls a "dividing of the body of Christ." These are works of the flesh, generally arising from pride, and symptoms of that antichristian apostacy to which St. John alludes in his epistles.

HERESY and schism are generally accompanied by strife and division, which set neighbours and families at variance with each other; with envy, clamour, and uncharitable thoughts and speeches. This paragraph concludes with a petition for deliverance from the last

and worst of God's judgments,—hardness of heart and contempt of His word and commandments. From a long course of unrepented sin, the heart becomes insensible to grace and hardened against its motions; till at last the Holy Spirit "takes His everlasting flight," and leaves His temple to the residence of evil spirits who enter in and take possession, and carry him off at last as their prize. Of course, contempt or disregard of God's word and commandments is the natural consequence of an impenitent and unrenewed heart; from all of which we cannot pray with too great earnestness to be delivered; that He would not deliver us up to a reprobate mind, but that He would keep us in an humble, lowly, penitent, and obedient heart; and that He would give us grace "to do justice, to love mercy, and to walk humbly" before Him all the days of our life.

11. DELIVERANCE from all these sins and evils is so much to be desired, that in the next two paragraphs, we earnestly obtest Him by His holy actions and the events of His passion to deliver us from the evils deprecated in the preceding petitions. In an agony as it were of devotion, we beseech Him by the mystery of His holy incarnation; a mystery too profound and wonderful for the heart of man to comprehend, yet a fact which was not impossible for God to accomplish; but a mystery of godliness signifying that its end and design was to make us holy in this world and happy in the next. His holy nativity followed His incarnation; having been born not of the will of man, nor of the lust of the flesh, but of the will of God and the power of the Holy Spirit, without the least spot of sin. Having been made of a woman and born under the law, He underwent its painful rite, that we may be circumcised in the heart and in the spirit, by cutting off all our evil affections, and by keeping the commandments. As circumcision was the Jewish rite of entering into covenant with God, and baptism was the ceremony by which the Gentile converts were admitted into the Mosaic church; so Christ submitted to both for our salvation, in order

to fulfil all righteousness, and to shew that He was the Saviour both of the natural and of the spiritual seed of Abraham. We beseech Him that as He had sanctified water to the mystical washing away of sin, and so made it the instrument of regeneration; and as at His baptism He had been proclaimed the beloved Son of God; so by our baptism He would make us the adopted sons of God. Although He could multiply a few loaves and fishes to feed many thousands; yet as He gave us an example of abstinence, and suffered the sharpness of human hunger for forty days previous to entering on His ministry; so He will the more readily sympathise with and succour our distress; and the Church urges Him to make His own fasting a motive for our deliverance. The last motive urged in this petition is His temptation which took place in the wilderness after His baptism; when the Devil was permitted to tempt Him to take unlawful means of satisfying His hunger, and to worship him. Being foiled in all these attempts, the Devil "departed from Him *for a season*;" that is, until the grand temptation in Gethsemane, where He suffered the mysterious and unspeakable agony. He submitted to these repeated assaults of the enemy for our sakes; that "He might be a merciful high priest, having been in all points tempted like as we are;" "for in that He Himself hath suffered being tempted," He hath also the power and the disposition to help His brethren when they are greatly tempted.

12. We still continue this powerful objurgation; and again obtest Him by His agony and bloody sweat which He sustained in the garden, occasioned by the powers of darkness, and the foreknowledge that, notwithstanding His perfect atonement and expiation of the sins of men; yet that they would continue to be hardened in sin, and crucify to themselves the Son of God afresh and put Him to an open shame. The whole sufferings of Christ are called His passion; and His passion was completed by His cruel and ignominious death upon the cross which He suffered as our representative to expiate

our guilt, and to save us from eternal condemnation. The cross, which was to Him the instrument of a cruel and ignominious death, is to us the tree of life and immortality; of which we must eat to live, by bearing our cross and kissing it with holy resignation. Next we beseech Him by His precious death and burial to which He became obedient; because death is the wages of sin, and He died in our stead, and made an offering of His soul for our sins. He was delivered to Roman cruelty and injustice, to suffer for our offences and in our stead, in order that we might be delivered from the punishment due to them. We supplicate Him also by His precious death and burial. By His divine power He dismissed His soul from His body, and to fulfil some prophecies He was numbered with the transgressors; yet He made His grave with the rich, in a new tomb "wherein was man never yet laid;" but which contained no remnants of corrupted mortality. We beg for mercy and deliverance on account of His mighty resurrection through His own divine power, and His glorious ascension; when, as our head and elder brother, He carried up our mortality in a glorified state to the right hand of God, as a token and pledge of our resurrection, and of the ascension of the righteous to life everlasting. Where, then, O death, is thy sting? We supplicate Him by the coming of the Holy Ghost whom He has sent to lead us into all truth; to regenerate us; to teach, to comfort, and to bring all things to the remembrance of the apostles which He had taught them; and in whose comfort we should walk.

13. THE DEPRECATORY part of the Litany is concluded with a brief but most comprehensive and pathetic prayer for deliverance from those tribulations, through which we must pass before we can enter into the kingdom of glory. We may without sin pray for deliverance from tribulations, although they may be needful for our purification; after the example of our blessed Lord who begged that the bitter cup of divine wrath might pass from Him. Nevertheless let us always add, with Him,

not my will, but thine, O God, be done. All times of our wealth means, generally, our worldly prosperity which engenders all the sins of the flesh—pride, presumption, wantonness, impurity, envy, malice, and all uncharitableness towards those who are rich in faith and in good works. In times of tribulation we are apt to be impatient under the rod, and to murmur; and the tempers of some men are apt to drive them into despair and wretchedness of most unclean living; and as a natural consequence to fall into the mortal sin of despair of God's mercy. As we pray for divine assistance in all our temporal afflictions and tribulations, so we most earnestly beg that at the *hour of death* and in the *day of judgment*, He will not shut His merciful ears to our prayers, nor deliver us into the bitter pains of eternal death. If it should please God to be extreme to mark what is done amiss, who could abide His entering into judgment? and in that awful hour and in that dreadful day, it will only be in the robe of Christ's righteousness that we shall be able to stand. St. Paul prayed that his deceased friend Onesiphorus might find mercy in that great day; how much more, then, may we who are alive and liable to fall every hour, pray for our own deliverance when our hour of need arrives! But let us give all diligence to make our calling and election sure, by living such holy and obedient lives that our consciences may not condemn us; and we shall then have confidence towards God, and a lively hope to be received into the arms of His mercy.

THE LITANY.

CHAPTER XX.

III. THE INTERCESSIONS.

14. THE INTERCESSORY part of the Litany commences at the fourteenth paragraph, and it is in the order of the directions which St. Paul gave to Timothy: "that first of all, supplications, prayers, *intercessions*, and giving of thanks, be made for all men; for kings and all in authority, that we may lead a quiet and peaceable life, in all godliness and honesty."—1 *Tim.* ii. 1, 2. The universal Church in all ages has followed this apostolic exhortation; and the intercessory prayers in our Liturgy have been collected from the best and the oldest Liturgies. In this division we follow the arrangement made by the Apostle; and all degrees of men are remembered in their several stations. In humble acknowledgment of our own unworthiness, as *sinners* we beseech Him *to hear* our prayers; and we next pray that He would rule and govern the holy Church universal in the right way. It is not simply for our own particular Church that we intercede; but for the whole Church throughout the world, whether reformed that it may continue pure and holy, or corrupt that it may see its errors and reform itself. For this good end we pray that sound doctrine may be preserved in it; that all its members may be united in one fellowship and communion; and that it may be preserved from all heresies and schisms. During His ministry on earth our Lord instructed His apostles in the mysteries of His

kingdom; and after His ascension He sent His Holy Spirit to bring these instructions to their remembrance, and to lead them into all truth. He left a form of sound words as the rule of our devotion, and a commentary on the commandments in His Sermon on the Mount, as the rule of our obedience; and the apostles left a rule of faith in their writings, reduced into the form of a creed. Whilst the Church holds these faithfully she is governed in the right way; but as we can do no good thing of ourselves, we pray earnestly for the assistance of the Holy Spirit to rule and govern His holy Church in peace and holiness, and in righteousness and truth; and especially for our own pure branch of the catholic church, that as individual members of it we may agree in the truth of His holy word, and live in unity and godly love. These intercessions are not, however, complete without the response of the people, as directed: *We* BESEECH *thee to hear us, good Lord,* which ought never to be omitted, but to be repeated in the greatest sincerity.

15. THE WORDS, "We sinners do beseech thee to hear us, O Lord," with which the intercessory part commences, are understood, although they are not repeated, at the beginning of each paragraph; and therefore each paragraph begins with the word *That*, and concludes with a semicolon, to show that the paragraph does not conclude the prayer. But a long prayer is apt to tire the hearers and to deaden their devotion; and therefore the Litany is divided into short paragraphs, that the people may unite with the priest in earnest supplications; and they should utter each pious petition with pure hearts and humble but audible voices.

HAVING prayed for the whole Church in general, and for our own in particular, we next make supplication for our sovereign lady Queen Victoria who is the temporal head, or chief civil governor of our branch of the catholic church. Although the queen be justly our sovereign and mistress; yet she is God's servant, and accountable to Him, though not to us, for all her actions

both public and private. As she is of like passions and liable to the same infirmities that we are, we pray that God will have her in His holy keeping, and hold her heart in His own hand; and that He will vouchsafe to give her a great measure of His Holy Spirit to strengthen her in worshipping Him in purity of heart and mind; and to keep her from all taint of either idolatry or superstition. As without holiness no man shall see the Lord, we therefore pray that God would clothe her with the garments of salvation, and cover her with the robe of righteousness, as a bridegroom decketh himself with ornaments, and a bride adorneth herself with her jewels (*Isaiah*, lx. 10); and that she may be filled with the fruits of righteousness, that we may lead quiet and peaceable lives under her government.

16. As THE HEART of man is deceitful above all things, and as out of it proceed all evil thoughts and actions, we pray that God will rule her heart according to His godly wisdom; and preserve her firm in the true faith, in His fear and obedience, and in loving dutifulness to Him who has invested her with His own authority as His steward and representative. We also pray that she may place her whole trust and confidence in Him, and not rely wholly on the arm of flesh, and the strength and number of her army and navy; for vain is the help of man without the blessing of God. We pray also that by His Holy Spirit He may influence and incline her heart ever to seek His honour and glory, that whatsoever she doeth, she may do all to the praise and glory of God.

17, 18. FINALLY, we pray that He would defend her from all danger, both ghostly and bodily; from open enemies and from private assassination, to which sovereign princes are liable, owing to the envy, vanity, and ambition of wicked men. In the primitive church, prayers were universally put up for the safety and protection of the heathen emperors, and for the success of their arms; so we may lawfully pray for victory over all the queen's enemies both by sea and land; and that we may be

defended from invasion and defeat. The eighteenth paragraph is for the members of the royal family—the excellent and exemplary Queen Dowager, for the Prince of Wales, the Prince Consort, and all the other members of the royal house. To whom we pray that long and happy lives may be granted here, and a glorious immortality hereafter.

19. AFTER the royal family we pray for the three orders of the ministry—the bishops, priests, and deacons, which have been appointed by divine authority for the government of the Church and the service of the altar. Isaiah prophesied that there should be different orders of ministers in the gospel church corresponding to the three orders in the Mosaic economy. Accordingly Christ received His commission at His baptism as our great High Priest or Bishop of souls; He chose twelve apostles, and seventy disciples; these He taught, commissioned, and sent forth to preach that the kingdom of heaven was at hand. At His ascension He renewed the apostles' commission; raised them up to the same supreme office of bishops which He had till then solely held; and promised to be with them and their successors to the end of the world. He raised the seventy disciples up to the priesthood, and so there was a vacancy of the third or lowest order; but which the apostles renewed after their Lord's ascension, under the title of deacons. As He directed us, so we pray the Lord of the harvest that He would send forth labourers; for the fields of Christian labour are great. And as all the bishops in the christian world have come down by succession from the apostles, so we pray for all bishops throughout the world in general, but for our own in particular; that He who lighteneth every one that cometh into the world would illuminate the three orders of the ministry with the light of divine truth, that they may guide the people committed to their care unto all truth; that He would give them understanding hearts rightly to divide the word of truth; that they may feed us with the wholesome fruit of God's word, and not fill us with the husks

and chaff of men's conceits; that He would give them a right judgment and understanding in all things; and wisdom and knowledge "that the man of God may be perfect, and thoroughly furnished unto all good works." We also pray that they may set forth those duties which are incumbent on christian men, both by precept and example, by the soundness of their doctrine and by the innocency of their lives; lest after they have preached salvation to their flocks, they themselves may become cast-aways.

20. In the multitude of counsellors there is safety; and that they may be wise, patriotic, and judicious, we pray that her majesty's counsellors and all her nobility may be endued with grace, wisdom, and understanding. Under God, the peace and safety of our sovereign, and of the people committed to her charge, depend upon the public and private virtue, the wisdom in council, and valour in the field, of the counsellors which surround her throne. We therefore pray that they may be assisted with divine grace; directed by wisdom from above, and endued with humility, prudence, and a right understanding.

21. St. Paul commands Titus to put his people "in mind to be subject to principalities and powers, *to obey magistrates*, [and] to be ready to [do] every good work." This, then, is a christian duty which is to continue until the end of the world; for justice and truth establish the throne, and exalt the nation, by advancing their honour, wealth, and strength. As it is equally the duty of magistrates as of individuals "to love mercy, to do justice, and to walk humbly before God"; so we beseech God to give them those graces, that we may lead peaceable and godly lives under their protection. We pray that they may preserve the true religion pure from the corruption of error and false doctrine, by discountenancing heresy and schism, and all false teachers; faithfully to dispense rewards and punishments, and to espouse the cause of religion.

22, 23. We follow the command of God to Moses,

who was to speak unto Aaron to bless the children of Israel; and in these petitions we pray that the people may be blessed with the graces of obedience, humility, and devotion; that they may be preserved from political madness and religious enthusiasm; that they may be kept from the snares of false teachers, from heresies and schisms in the church, and from sedition and rebellion in the state. Love of country requires us to pray for own people in the first place; but that charity which both Christ and his apostles inculcated, requires us to beg also of Him to give to all nations, as well as to our own, unity among themselves, peace with their neighbours, and concord in true religion. Wars and fightings arise from PRIDE and ambition; we therefore pray that all kings and governors may be endued with true humility and universal charity; and as the Church Catholic is but One Body, we pray that all its members may agree in unity of doctrine, discipline, and communion.

24, 25. THE PRECEDING petitions have all been offered up for temporal blessings for ourselves and others; but in those which follow we intercede for spiritual as well as temporal blessings. We pray for grace to love, serve, and please God; for the fear of the Lord is the beginning of wisdom; that He will, by His grace, give us hearts to love and dread Him, and diligently to live after, or according to His commandments; that he will enable us to apply our own diligent or active endeavours to work out our own salvation; and that He will assist us to accomplish it with His grace and Holy Spirit. The whole duty of man, and the sum of the gospel, was condensed by our Lord in keeping the commandments, which are exceedingly broad: "*if thou wilt enter into life,*" He said, "KEEP THE COMMANDMENTS."—*Matt.* xix. 17. In the next petition we pray that God would be pleased to give to us and to all people increase and growth in grace; "to lay apart all filthiness and superfluity of naughtiness,

and to receive with meekness the engrafted word." We pray that we may hear His word meekly; that is, with humble, lowly, teachable, and faithful hearts; so that neither the cares of the world, nor the deceitfulness of riches, nor the lust of other things entering into our hearts, may choke His word, and make it unfruitful. Let us pray that we may hear His word *meekly*, and in an honest and good heart to keep it, and bring forth the fruits of the Spirit with patience; to receive its light into our understandings, and its love into our hearts with pure affection. We ask for grace to bring forth the fruits of the Spirit which are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

26. After remembering ourselves and others within, we next pray for those that are without the church; "to bring into the way of truth all such as have erred and are deceived." That He would reclaim all such as have either erred wilfully through the deceitfulness of sin; or who have been deceived by false teachers, wolves in sheep's clothing "who have privily brought in damnable heresies:" some denying the God that made them; others the Lord that redeemed them with His own blood; and others, the Lord that regenerated them; and the Church that nourished them. But Christ is the way by His example; the truth by His doctrine; and the life by His purchasing it for us: let us therefore cleave unto Him and to His spouse the Church, as the only safe and infallible way to salvation. Let us beware of the delusive and mortal errors of the Romish church on the one hand, and the deceits of sectarians on the other; but let us cleave steadfastly to the pure doctrine, discipline, and communion of the reformed Catholic Church of England, which is entirely free from the errors and corruptions of both Rome and Geneva. We next pray for those communions, and for all individuals who have erred, that their delusions may be removed; for they err from not knowing the scriptures; that God would give them a right understanding of His holy

word; and that He would incline their hearts to the obedience of the faith.

27. AN APOSTLE warns those who think that they stand, to take heed lest they fall; and as the best Christians may and often do fall, the church prays that their hearts may be comforted and strengthened. St. Peter says that those who "are led away with the error of the wicked *fall* from their own steadfastness;" and as without divine grace we can do no good thing, so with St. Jude we pray that He who "is able to keep us from falling, and to present us faultless before the presence of His glory," would raise them up that fall from their duty (2 *Peter*, iii. 17; *Jude*, 24). We pray also for "the weak-hearted," that they may be fed with the reasonable sincere milk of His word (*Peter*, ii. 2); to strengthen them in the faith; and to give them christian courage, and the joys of the Holy Spirit, lest they fall into the sin of despair of His mercy. For those who have actually fallen, we pray for the grace of repentance, and that He would *restore* them to the obedience of the faith, and to His favour; and finally, that God would give us all the victory over Satan who is the author and the cause of all the sin and sorrow, the evil and mischief, that befals mankind. If we are obedient, St. Paul assures us that "the God of Peace will bruise [or utterly crush and destroy the power of] Satan under our feet"; and therefore we pray for this happy consummation, and that God will protect us from the power of this subtle adversary, and make us steadfast in the faith to resist him.

28. WE INTERCEDE for all who are in danger, necessity, and tribulation; and that He would comfort and support them, and sweeten and allay to them those evils which He does not see fit wholly to remove. Danger may be ghostly or bodily; necessity may be poverty, sickness, or want of food or raiment; and tribulations are the numerous afflictions and crosses, which we must endure with patience, before we can enter into the kingdom of heaven. Christ warned us

that in this life we must have tribulation; but at the same time He bade us be of good cheer, for as He has overcome the world, so He will give us that peace which passeth all understanding to keep our hearts in the true faith of Christ. We pray, therefore, that He would comfort and support the afflicted under their privations and necessities; and in His own good time give them a happy issue out of all their troubles.

29. THE NEXT two petitions relate to those whose circumstances stand peculiarly in need of our intercessions; such as those who travel by land or by water, and whose dangers are great and numerous. We pray also for all women labouring of child, whose great pain and peril excites the compassion even of their enemies, and whose sorrows have been greatly multiplied as the penalty of our first mother's transgression. We should therefore have an affectionate remembrance of their sorrows, with thanksgiving that notwithstanding the sentence pronounced on them for bringing ruin on the human race, yet they shall be saved in childbearing here, and saved eternally if they keep the faith in that obedience, holiness, and modesty which it requires.—1 *Tim.* ii. 15. As every person is liable to disease, we should pity and pray for those that labour under it; and we have an apostolic assurance that "the prayer of faith shall save the sick, and the Lord shall raise" the sick person up. We are also to pray for young children who are helpless and innocent; for the kingdom of God is only to be attained by those who have disciplined themselves to the innocence and obedience of a little child. Our Lord requires us to take heed that we despise not one of these little ones; for in heaven their angels do always behold the face of God the Father who is in heaven. Their tender age makes them liable to great and numerous dangers, to the misfortune of following bad example, and of sucking bad principles into their susceptible hearts; we are, therefore, to implore God's blessing both on our own and on all young children. We likewise pray Him to shew pity upon all prisoners

and captives.[1] Captives may be prisoners taken in war who are compelled to lead a life of confinement and hardship in a foreign land; and who are deprived of the society of their wives and families amongst a strange people. Prisoners mean those who are incarcerated either for crimes or debt, either by the just rigour of the law for their offences, or by the merciless malice of creditors, who often imprison their debtors more for the purpose of gratifying their own revenge and malignity, than with any prospect of recovering their debt. It is supposed that it was the frequent persecutions of the primitive churches which induced them to put this or similar petitions into their litanies; because the early christians were constantly being imprisoned, banished, and tortured. We ought to sympathise with all prisoners and captives; and if we can assist them no other way, at least let us give them the benefit of our prayers for their release and restoration to their friends.

30. FATHERLESS children and widows are a class of sufferers who are too frequently destitute of earthly friends; those of the poor are left destitut , and are naturally the objects of our compassion and prayers. They are liable to be despised and abused by their more fortunate acquaintances, and to be oppressed by the world in general; and therefore they stand much in need of our prayers, even although God does mercifully promise to protect them: "Leave," says He, "thy *fatherless* children, I will preserve them alive; and let thy *widows* trust in me."—*Jer*. xlix. 11. We therefore pray that He will be a Father to the fatherless: that He will defend the cause of the widow; and in the time of trouble be a refuge for the oppressed. The same event which makes the child fatherless makes the wife

[1] I can remember when, in the episcopal churches in Scotland, the words *and exiles* were added to this petition. By exiles were covertly meant the last remnant of the illustrious and ill-fated house of Stuart, our native and natural princes; and all those who were expatriated and ruined on account of their attachment to the royal exiles.

a widow; their evils and their wants are nearly the same; and as the Scripture almost always unites them in sympathy, so the Church always joins them together as the subjects of her prayer. St. Paul particularly recommends this class of sufferers to our kindness and sympathy: "Honour," says he, "widows who are widows indeed." That is, make provision for such widows as are *desolate* and destitute of other means of relief, and who have no grown-up children to provide for them. There is another class who, we may suppose, are neither young nor fatherless, nor yet widows, but who are *desolate* and *oppressed:* some who are in poverty, houseless and friendless, solitary, retired, and melancholy; and others who are oppressed by the rigour of the law, or who are poor and ground down by the rich; who are crushed by the exaction of more than is due, and withholding from them what is their right, by the unjust and the extortioners. All these sufferers are the especial objects of our sympathies, kind offices, and prayers; but whilst we affectionately recommend them to the protection of God, let us not forget that "pure religion and undefiled before God, even the Father, is this; to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world."—*St. James*, i. 27.

31. THIS IS THE shortest but most comprehensive of all the petitions in the Litany; that God would have mercy on all men. It is St. Paul's command that supplications, prayers, intercessions and giving of thanks *be made for* ALL *men;* and as we have opportunity to do good unto *all* men, but especially unto them who are of the household of faith.—1 *Tim.* ii. 1; *Gal.* vi. 10. These include all those Jews, Turks, infidels, and heretics, who constitute no part of the Church or "household of faith;" that they may be converted and live according to godliness, and be finally saved; that they may be turned from darkness to light, and from the power of Satan unto God. We also comprehend all that have been admitted to Christ's fellowship by bap-

tism, who are members of the household of faith; and for whom Christ was content to be betrayed and to suffer death on the cross. We do not, as they of Rome and Geneva do, contract our charitable prayer to the narrow circle of a sect or a party; but extend it to *all mankind* for whom Christ died, and not merely to that precious few that can "neither be increased nor diminished."[1]

32. In the true spirit of christian charity, and following both the example and the precept of our blessed Lord, we next pray that God will forgive all our enemies in general, or, as Christ styles them, "all them that hate us;" and in particular for all our persecutors and slanderers; that He would not only forgive them, but turn their hearts and convert them from such wickedness; and that their hearts being changed they may be restored to a state of salvation. This petition is a practical paraphrase on that petition in the Lord's prayer in which we are peremptorily informed that we shall never be forgiven until we have heartily and truly forgiven those who have injured us. "Our Church here teaches us to beg of God the pardon of all the injuries done to us by our greatest enemies; and likewise to turn their hearts from all rancour and malice to love and kindness, that they may repent of the evils done in this world, and be saved in the next."

[1] West. Con. ch. iii.—This heretical and uncharitable tenet of the Scottish establishment is as follows:—"By the decree of God for the manifestation of His glory some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These men and angels, thus predestinated and foreordained, are particularly and unchangeably designed: and their number is so certain and definite that it cannot be either increased or diminished." This Confession so defines "the Catholic Church" as to confine it to their *own* communion; and says, "*out of which there is no salvation.*" The resemblance is strong to the Church of Rome, which calls herself "the mother and mistress of all churches;" and one of her approved writers asserts the doctrine of Trent, that she *alone* is the true church "*out of whose communion there is no ordinary possibility of salvation.*" How great is the contrast betwixt these uncharitable communions and the comprehensive charity of the Church of England?

33. We now pray that He will give us, and preserve to our use, the kindly fruits of the earth; which is a paraphrase on our Lord's prayer for daily bread. The "fruits of the earth," and "daily bread," are comprehensive terms that mean food of every description, animal as well as vegetable. Every good and perfect gift, both spiritual and temporal, cometh down from the Father of lights who doeth us good, and giveth us rain from heaven, and fruitful seasons; filling our hearts with food and gladness. In this pious supplication we acknowledge that He is both the Giver of all good things, and the Preserver of them for our use and support. "The eyes of all," says the Psalmist, "wait upon God; and He giveth them their meat in due season; He openeth His hand and filleth all things living with plenteousness." There cannot, therefore, be a more appropriate petition; especially as He has promised that seed-time and harvest shall never cease so long as the earth remaineth. But as a punishment for national sins He may be provoked to send a famine on the land; He may also make riches take wings and fly away from individuals for their particular sins; and He may deny them the ability to procure the kindly fruits of the earth, be they never so abundant. Therefore this petition comes forcibly home to the business and the bosoms of every one; in which we ought to join with a lively faith, and a firm confidence in God's providential care over us; and with thankfulness to let our moderation be known unto all men. By so doing we fulfil St. Paul's advice, to be over-anxiously "careful for nothing; but in every thing by prayer and supplication, with thanksgiving, to let our requests be made known unto God" (*Philip.* iv. 5, 6); for contentedness, which brings peace of mind, is great gain.

34. The intercessions are concluded with a most sublime and pathetic prayer for true repentance; and for that godly sorrow that worketh repentance unto salvation which is not to be repented of, and which does not arise

from mere worldly regrets at being unable to enjoy our sins any longer. But repentance unto life is the gift of God; to whom we earnestly pray that He would bestow His grace upon us, and turn our hearts from disobedience to the wisdom of the just. Through the merits of Christ Jesus, God forgiveth all our iniquities and healeth all our diseases; but unless we amend our lives our intercessions will be mere hypocrisy, and instead of removing will only add to our sins. A threefold distinction is now made—of sins, of negligences, and of ignorances. The first, or "sins," perhaps means all gross outward acts of commission; "negligences" may mean sins of omission, the neglect of duties or of the hindering others from sinning when it may have been in our power; "ignorances" are sins which proceed from our own wilful neglect of procuring knowledge; from voluntary mispersuasion, or from wilful ignorance; and when we do not endeavour to prevent them by a diligent and a watchful spirit. Unavoidable ignorance is a misfortune; but to plead ignorance in ordinary cases when our duties are so distinctly made known to us, is an aggravation of our offences. God winked at, or passed over without punishment, the sins committed by the Gentiles in the times of their ignorance; but now He strictly charges all men and everywhere, by the word of the gospel, to repent and reform their lives; and to plead no longer ignorance for the commission of sin. We pray to be assisted with the grace of the Holy Spirit, without which we can do no good thing; that we may arise from sin by true repentance, and amend our lives according to the teaching of His holy word. Repentance without amendment is merely remorse, and rather aggravates our sins; but with amendment, or the forsaking our wickedness, He is faithful and just to forgive us our sins. Therefore we humbly beseech Him to give us the grace of true repentance; that we may be holy in all manner of conversation, as He that hath called us and put His name upon us is holy.

At the end of each of these intercessional petitions the people are directed to say earnestly, "We beseech thee to hear us, good Lord!" That means, that it is our prayer as well as the priest's; and it is our united prayer with one accord that induces God to hear and to grant our petitions for Christ's sake.[1]

[1] Sparrow's Rationale; Comber's Temple; Hole's Lectures; Shepherd's Elucidation; Waldo's Commentary; Jones on the Trinity.

THE LITANY.

CHAPTER XXI.

IV. THE SUPPLICATIONS—PRAYERS AGAINST PERSECUTIONS—AND FOR AID UNDER INFIRMITIES.

IV. AT THE END of the longer deprecations and intercessions some shorter supplications are added, which give fresh vigour and earnestness to our devotions. The short litany is useful and seasonable in all parts of our public worship; and it is usually placed before that perfection of all prayer, the Lord's Prayer, to usher it in and to prepare us for it. Both the priest and the people now earnestly unite in the shorter Litany to beseech God the Son to hear them; and not only to hear but that He would intercede for us with God the Father. He hath all power in heaven and earth; He is our priest to receive and to offer up our prayers; He has promised to be our advocate with the Father; and as He is our elder brother, we may rely upon His gracious disposition to help us. Again we beseech Him as the Lamb of God to grant us His peace; to have mercy upon us; to give us that peace which He has obtained for us by the merits and sacrifice of His death, and which passeth man's understanding to comprehend; and that He would give us peace of mind here, and eternal glory and felicity hereafter. As the Litany began with invoking each Person in the Godhead, so it now concludes with an earnest supplication to each Person of the Holy Trinity to hear our prayers, and to grant us that peace which passeth man's understanding. This petition is most likely grounded on that passage of St. Peter's life in

which, as representing the whole Church, and walking on the ever-restless sea casting up mire and dirt, feeling himself sinking through failure of faith, he cried out, LORD, SAVE ME! His Lord blamed the *littleness* of his faith; but He did save him, by stretching out His hand and supporting him on the surface of the waves. It is so with the Church our mother, and with all her members; when we fail in faith, and begin to sink and become faint-hearted through weakness of faith, He stretcheth forth His hand, supports and receives us into the ark of His Church in baptism; and so being steadfast in faith, joyful through hope, and rooted in charity, we may be so enabled to pass the waves of this troublesome world that finally we may attain unto eternal life. Therefore, when, like blessed Peter, our faith becomes *little* and we are ready to sink, we then cry fervently, Son of God, we beseech thee to hear us! When we put up these pious ejaculations, in conjunction with the priest, we ought to repeat them with heart and lips fired with holy zeal, and filled with sincerity and true devotion; that they may ascend up as the incense, and be returned with blessings unto our own bosoms.

IN THE SHORT Litany in the former part of the Service the people addressed themselves only to God the Son, crying, Christ have mercy upon us! but here they repeat all the versicles along with the priest; which produces a fire of devotion that must warm and affect the coldest heart. This *Kyrie Eleeson* is directed to each of the three Persons in the Unity of the Lord Jehovah; and it has been called the Shorter or Lesser Litany. "Then," says the Rubric, "shall the priest and the people with him say the Lord's Prayer;" but which we ought not to presume to utter with unsanctified lips. Having supplicated His grace and mercy, we may then call upon God our Father, and earnestly desire Him to touch our unclean lips with a coal from the altar, and so to take away our iniquity. After this short litany

we again repeat the Lord's own prayer, which gives life and value to our own meaner compositions. The priest then prays, in the words of holy David, "deal not with us after our sins," or, according as our sins deserve; and the people respond, "neither reward us according to our iniquities" (*Psalm* ciii. 10); for if He were strict to mark what is done amiss, who could stand before Him? we could expect nothing but judgment, fiery indignation and wrath, tribulation and anguish. Therefore we petition Him that He would not proportion His punishments of our offences by the strict rules of justice; but by the measure of His goodness and mercy in Christ Jesus. Otherwise He would certainly deal with us according to our sins and reward us after our iniquities; for we are of ourselves totally without any merits, and we can stand only in the merits of Christ Jesus.

But His mercies are over all His works; and He is more ready to hear, than we are to pray for mercy; therefore the priest prompts the flagging attention of the people by exclaiming, *Let us pray.*

THE PRAYER AGAINST PERSECUTIONS.

Here followeth a prayer to be delivered from troubles and adversities, which was first composed when the Church was subjected to active persecutions; but it has been here inserted because the Church being *in* the world and militant, is ever subject to the craft and subtilty of the devil and the malice of men. It can, therefore, never be unseasonable at any time, whilst the Church is militant here on earth. We appeal to Him as our merciful Father who despiseth not the sighing of a contrite, nor the desire of a sorrowful heart. As we know not for what we ought to pray, we beg of Him to help our infirmities, and to assist our prayers by the intercession of His Holy Spirit at all times of our adversity; but especially

when we suffer under oppression or persecution; begging that all things may by His providence work together for good to those who love and obey Him.—*Rom.* viii. 26-28. Sometimes our fellow-men maliciously oppress and injure us; but at all times our spiritual enemy is seeking an occasion against us. Therefore we cast all our care upon Him who careth for us; and we beg of Him mercifully to disperse those combinations, to make us perfect, to stablish, strengthen, and settle us in His true religion and obedience.—1 *Peter*, v. 7-10. We also beg the grace of thankful hearts; that we may be kept in the right way of His commandments; that we may be hurt or injured by no persecutions; but that we may evermore be preserved from schism, by continuing in His holy Church, and not seeking strange fire, nor heaping to ourselves false teachers; but yielding our thanks and praise to Him within His sanctuary.

At the conclusion of this prayer the people do not answer *Amen*, as at the other prayers; but they offer up a short supplication for help and deliverance for His Name's sake, which is taken from numerous examples in the Psalms. This appeal is immediately answered by the priest repeating the first verse of the forty-fourth psalm; in commemoration of the troubles, adversities, and persecutions which the church in all ages has suffered: of those things which were done in the old time, and of which we have read both in sacred and profane history. Our fathers have declared unto us how he rescued our church from the popish religion; from the many conspiracies of the papists to destroy our church and murder several of our sovereigns[1]; and from superstition and fanaticism, when He began to cleanse His sanctuary from

[1] Our fathers have declared unto us that the episcopal church of Scotland was delivered from presbyterian persecution and the penal statutes of a British parliament: when not more than four persons were permitted to meet together to worship God. A breach of this persecuting law subjected the clergy of that church to transportation for life; and death was the penalty of returning.—Vide Author's History of the Church of Scotland.

the guilt of idolatry.[1] He is still the same merciful God, to whom we have recourse in all our afflictions; and He is ever as ready to succour us now as He helped our fathers "in the old time before them." We therefore again cry unto Him to arise, help, and deliver us for the honour of His great name; and we ascribe to Him the honour of all His mercies and deliverances, without taking any of the glory of them to ourselves.

AFTER THUS bearing public testimony, and a thankful commemoration of the many national mercies and deliverances which we have received at His hand, we break out with the royal psalmist in the words of the seraphim in heaven, giving glory to God the Father, to God the Son, and to God the Holy Ghost, for all the mercies which He has bestowed upon us. This hymn is here most appropriately introduced; and it ought to be repeated with all the warmth of devotion and thanksgiving of which we are capable.

ALTHOUGH we firmly trust that we shall eventually be delivered from all our afflictions, yet it may please God to continue them longer, for a trial of our patience; therefore we continue to pray alternately to the great Head of the Church, that He would defend us from all our enemies, both ghostly and bodily. We beseech Him to look graciously upon our afflictions; to behold the sorrows of our hearts with pity and compassion; and mercifully to forgive those sins which are and have been the causes of our sorrows and afflictions. We are assured of pardon and reconciliation, if we fervently pray in faith and with true contrition: trusting, therefore, that our prayers have been accepted, we beg of Him favourably, and with mercy, to hear our prayers: as the Son of David, having assumed our nature, and become acquainted with our griefs and infirmities, we beseech Him to have mercy on

[1] Among these might be mentioned the Spanish invasion and *invincible* Armada; the Gunpowder plot to blow up king James and the three estates of parliament; in both cases the Lord fought for us, and defeated their malicious designs.

us; we redouble our cry; and call on Him as our anointed Lord and Saviour, both now at this present, and ever afterwards, to vouchsafe graciously to hear us; we conclude with an acknowledgment that He only can deliver us from the body of our sins; and that we place our whole trust, hope, and confidence in Him; not only that He will pardon our past sins, but that He will protect us from all future sin and danger, and provide for our temporal wants and necessities.

PRAYER FOR AID UNDER INFIRMITIES.

WITH THESE ejaculations the alternate prayers of the priest and people conclude; and the priest ushers in a prayer for aid and assistance under our infirmities by the call or exhortation, *Let us pray*. He then offers up a prayer to God the Father, to look mercifully upon our infirmities, dulness, and wandering thoughts in prayer. Although we are now only to join with the minister mentally; yet the fervour excited by the interchangeable devotions ought still to continue. He addresses the Father, beseeching Him that for the glory of His great name He would be graciously pleased to turn from us all those evils which we have most righteously deserved. This beautiful collect was composed by Gregory, bishop of Rome, about the end of the sixth century, and before popery was developed. His successors idolaterized it by inserting petitions to the Virgin and sundry saints, but which our English reformers expunged; and as a security against any mistake of the object, they added the words, "grant that in all our troubles *we may put our whole trust in* THY *mercy*." By this addition they caused us and the whole church of England to bear a public, daily, and decided protest against papal corruptions and idolatry. Although our manifold sins have deserved punishment, yet we pray that, if it be His good pleasure, we may escape those afflictions of which we are justly afraid. In making this supplication

we have the example of our blessed Lord in His agony, who prayed three times, that, if it were possible, the cup of His afflictions might pass from Him. Being conscious of our own inability to pray aright, or to help ourselves, or to attain to that holiness without which no man shall see the Lord, we beg His grace to assist us in "evermore serving Him in holiness and pureness of living;" and we beseech Him to give us His Holy Spirit to help our infirmities.

THE PRAYER composed by St. Chrysostom, and the Apostolic blessing, conclude the Litany; as they do the Morning and Evening prayers. But they having been already considered, we shall now take all the occasional prayers and thanksgivings in the order in which they stand in the Prayer Book.[1]

[1] Sparrow's Rationale; Comber's Temple; Hole's Lectures; Waldo's Commentary; Wheatley; Jones on the Trinity.

PRAYERS AND THANKSGIVINGS.

CHAPTER XXII.

PRAYERS AND THANKSGIVINGS:—FOR RAIN; FOR FAIR WEATHER; FOR DEARTH AND FAMINE—THANKSGIVING FOR PLENTY—WAR AND TUMULTS; THANKSGIVING FOR PEACE—PLAGUE OR SICKNESS; WITH THE THANKSGIVINGS.

THE LITANY is in itself so complete and comprehensive that it includes all the evils of life; nevertheless, the reformers and the revisers of our Liturgy thought good to add some special collects, with corresponding thanksgivings, for particular occasions. The Rubric directs these "to be used before the two final prayers of the Litany, or of Morning and Evening Prayer." These five collects are only used when the calamities occur against which they are deprecations. The first two were inserted in the Prayer Book of Edward VI.; and the other three were added to the Second Book. The Church has not only given us a prayer and a thanksgiving for general use; but she has also furnished us with devotions for almost every public calamity with which we may be nationally visited. As this nation has been at various times visited with those terrible instruments of divine wrath, and as we know not how soon they may again be put in commission, it is very consolatory that we should have suitable forms of supplication for them when they do arrive; and of thanksgiving when it shall please God to remove them. Public calamities, like private chastisements, are marks of divine favour, and are employed to bring individuals or nations to

repentance; for "when the judgments of God are in the earth the inhabitants of the world will learn righteousness." In his prayer at the dedication of the Temple, Solomon begged that God would hear the national prayers that should be offered in times of drought, famine, pestilence, blasting, mildew, &c.; and even the heathens made extraordinary addresses to their "vanities" upon such occasions. It is not reasonable to suppose that the Christian Church should be behind the Jews and Gentiles in imploring God's mercy to avert impending judgments; and to thank and praise His holy name when He is graciously pleased to remove them. Mr. Palmer asserts that such deprecations are of very great antiquity; and that in the church of Constantinople they have been customary from time immemorial.

PRAYER FOR RAIN; AND THANKSGIVING.

THIS PRAYER commences with calling on our heavenly Father, in this our necessity, to send us such moderate rain and showers that we may receive the fruits of the earth to our comfort and to His honour. "In a dry and thirsty land where no water is," the kindly fruits of the earth are parched up, so that we cannot enjoy them in due season. God only can send rain and give the increase; for "He sendeth rain on the just and on the unjust;" and "He giveth rain from heaven and fruitful seasons." Rain is necessary to produce the fruits of the earth; and the want of it is a great calamity which is sent as a punishment of our sins; as it was to the disobedient and murmuring Israelites, making the heavens over head as brass, and the earth under foot as iron. Sin shuts the heavens, and withholds rain and other good things from us; for "a fruitful land maketh He barren for the wickedness of them that dwell therein." The end and design of this collect is, that we may receive the fruits of the earth to our comfort and God's honour; which is, to use them with temperance and sobriety, that we may bless and praise His holy name. Of the success of such prayers there

are many instances in Scripture; but perhaps the most prominent is the prayer of Elijah that it might not rain, and it rained not upon the earth for the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth gave forth her fruit. This, therefore, is a powerful instance that the effectual fervent prayer of a righteous man availeth much.—*James*, v. 16-18.

AFTER the earth has been long parched with drought, and the consequences of famine and dearth of provisions have followed, we cry unto God in our distress, and He heareth us, and sends the early and the latter rain: it is a natural feeling of the heart to return special thanks for so signal a mercy. The Church accordingly has provided a prayer of thanksgiving for a seasonable and joyful rain granted to His inheritance, and in answer to the prayers of His people. After a long drought the clouds drop fatness, and crown the year with plenty and loving kindness; which are the gifts and blessings of God, who causeth the former and the latter rain to descend upon the earth. David returned thanks for having sent a gracious rain upon His inheritance, and for having refreshed it when it was weary. It has been well observed by a pious writer, that "our land is as much the land of His inheritance now, as the land of Canaan was to the Israelites of old, and we are as much His people as they. And as our ground now may sometimes be dry and weary as well as theirs; so when God is pleased to refresh it by a joyful rain, our praise and gratitude should be the same. To do otherwise is to act like the brute beasts who live upon the bounty of heaven, without any sense of gratitude for it; and if we receive the fruits of the earth without giving thanks for them, we imitate the swine that feed upon the acorns that fall from the tree, without ever looking up to the tree from whence they fell. Yea, our ingratitude will render us more brutish and stupid than they; for they, in their way, set forth the glory of God, and, wanting speech, are the mute and silent orators of His praise.

But God hath given us a tongue to speak of His honour, and to publish His loving-kindness; which if we neglect to do, or use it otherwise, that which was given us as our glory will in the end prove our shame and our reproach."

FOR FAIR WEATHER; AND THANKSGIVING.

We may suffer as much from a superabundance of rain, as from the total deprivation of it; both of which may produce exactly the same calamity of famine or dearth. The great sin of man brought on the general deluge; in which not only the fruits of the earth, but the beasts of the field and all mankind, save eight persons, were drowned. God entered into covenant with Noah and his sons, and promised never more to drown the whole earth with a flood; but that seed-time and harvest should never cease. In this collect we acknowledge that our sins have justly deserved a plague of rain and waters; and we beseech Him that upon our true repentance He will avert so heavy a judgment, and send us such weather as that we may receive the fruits of the earth in due season. We also pray that we may learn both by His punishment to amend our lives; and for His clemency to give Him praise and glory through Jesus Christ.

The thanksgiving for fair weather commences with an humble acknowledgment of the divine justice, in bringing such a calamity upon us; next a full confession of His great goodness in delivering us from so heavy a punishment; then an act of praise and thanksgiving for His great mercy; and lastly, a vow of perpetual gratitude for the present relief, and for all His other mercies and blessings. To praise and thank God is the great business of the Angelic host, and of the spirits of just men made perfect; for His mercy endureth for ever. We ought ever on earth to offer Him our most hearty thanks for every mercy; and the most acceptable way of yielding Him thanks and praise is in the way that He has

commanded us; that is, by obedience. He reserved a *seventh* of our time, and a *tenth* of our property, for the maintenance of His worship; and to withhold either of these is ungrateful on our part to Him who openeth His hand and filleth all things living with His bounty. Let us, therefore, shew our constant thanksgiving, by cheerfully giving Him His own portion of our time and of our substance; and by giving unto Him the glory due unto His name. When tithes are withheld or refused, God says He is *robbed*: "Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." *Malachi*, iii. 8, 9.

IN TIME OF DEARTH AND FAMINE; WITH THE THANKSGIVING FOR PLENTY.

Dearth and famine generally succeed to either excessive rain or to long-continued drought; and in the event of such calamities, the church has provided us with two collects to be used at the discretion of the priest. They both commence with setting forth some of the attributes of God; and the first makes an acknowledgment of His good providence in making the earth fruitful, and the beasts and fishes to multiply. These are urged to usher in a petition for pity upon the present affliction, and to beg a removal of it. The second commemorates His goodness, in having turned such a scarcity that mothers ate their own children, into the most abundant plenty and cheapness in Samaria. His arm is not shortened, that He cannot help now when we are sore pressed; therefore we beg of Him to have mercy upon us who, for our sins, are punished with like adversity, and give us a similar relief. And we pray for grace to use His bounty to His glory, to the relief of those that are needy, and to our own comfort.

In the thanksgiving for plenty, we return our hearty thanks to God that He has heard the devout prayers of His

church, and has turned our dearth and scarcity into cheapness and plenty. A truly thankful heart will frequently think and meditate upon all God's mercies; make frequent acknowledgments of them; and shew forth its gratitude by a holy and obedient life, which will be a sweet-smelling savour, and most acceptable unto God.

IN TIME OF WAR AND TUMULTS; WITH THE THANKSGIVINGS FOR PEACE AND DELIVERANCE FROM OUR ENEMIES; AND FOR RESTORING PUBLIC PEACE AT HOME.

THIS PRAYER begins with an acknowledgment of the irresistible power of the "King of all kings and Governor of all things;" and we then pray Him to deliver us from the hands of our more powerful enemies. We pray more for our own preservation than for our enemies' destruction; more for the restoration of peace than for the continuance of the war; and we beg of Him to abate the pride, to assuage the malice, and to confound or disappoint the devices of our enemies. The church is deeply sensible that the battle is not to the strong; but that it is God only that giveth the victory; and therefore we pray Him to give us superiority; and to save us from the dominion of our enemies. "The sword" is one of the three terrible instruments of divine vengeance on guilty nations; and, therefore, we acknowledge that, as "sinners," we are justly obnoxious to the punishment of war, which, whether at home or abroad, is always a terrible scourge. As it belongeth to Him to punish us as sinners, so it is His glorious attribute to shew mercy to them that truly repent, for which in conclusion we earnestly beg.

IN THE thanksgiving we own Him to be our strong tower of defence against the face of our enemies; and that it is owing to His having fought for us that we obtained the victory, and deliverance from the power of our enemies. This thanksgiving is based on the hundred-

and-twenty-fourth psalm, which is a thanksgiving of David for victory over his enemies. We give thanks for the present deliverance; and humbly acknowledge that it is not owing to our own merits, but to His goodness, that we have not been delivered over as a prey unto our enemies. We then petition for a continuance of His watchful care and providence over us; that the world may know that through the merits of Jesus Christ, He is our Saviour and mighty deliverer.

AFTER THE Restoration a separate thanksgiving was added, when we were happily delivered from the miseries of the grand rebellion. This prayer, again, is collected from the sixty-fifth psalm; and it acknowledges God's merciful goodness in stilling the raging of the metaphorical sea, the restless noise of its waves, and the *madness of the people.* It beseeches Him to grant to us all, the grace of obedience to our sovereign, that we may lead quiet and peaceable lives in all godliness and honesty; so that we may continually offer up to Him our sacrifice of praise and thanksgiving for His mercies in Christ towards us.

IN THE TIME OF ANY COMMON PLAGUE OR SICKNESS; WITH THE THANKSGIVING.

THIS PRAYER begins with calling to remembrance the dreadful havoc made among the Israelites for their public sins; first, by a schism in the church by the gainsaying of Korah; next, by the sins of fornication and adultery with the Midianitish women; and thirdly, by the sin of David in numbering the people. On all these occasions the multitudes that suffered were very great; and this is a punishment sent purely by the hand of God, who never sends it but under heavy displeasure. The zeal of Phineas in staying the plague was counted unto him for righteousness; and surely our zeal ought to be shewn in the ardour of our public prayers when we are visited with any "plague or grievous sickness." Who can tell what effect our public prayers may have had in appeasing God's wrath, and in

inclining Him to save this nation lately from the scourge of the cholera? Certain it is, that upon our turning to Him with fasting, and the use of this prayer in the daily service, He did mercifully relieve us from it; for which we cannot shew forth His praise too loudly.[1]

FOR THIS mercy there are two forms of thanksgiving to be used at the discretion of the priest. They both begin with acknowledging the just judgment of God in visiting us with sickness and mortality on account of our sins: we confess with thankfulness the great goodness and mercy of God in delivering us from it; we next offer unto Him an oblation of ourselves, our souls and bodies which He has delivered, to be a living sacrifice unto Him; but as the living only can praise God in this world, we offer the sacrifice of praise and thanksgiving; and we laud and magnify His glorious name for restoring the voice of joy and health unto our dwellings. The praise of God is both an easy service, and a delightful and beneficial duty. He gave us all our powers and faculties of body and mind, and He requires them to be the instruments of His glory; and to be the oblation of a pure and thankful heart; for it is "a joyful and pleasant thing to be thankful."[2]

[1] This refers to the former and slighter visitation: but such a popular prostration at the throne of grace as took place in September 1849, has seldom been seen; and the prayers of the people were visibly answered, by the almost instantaneous cessation of the cholera. All glory be to God the Father, Son, and Holy Spirit!

September 27, 1849.

[2] Psalm cxlvii. 1; Comber's Temple; Sparrow's Rationale; Hole's Lectures; Waldo's Commentary; Palmer's Origines Liturgicæ.

CHAPTER XXIII.

PRAYERS IN THE EMBER WEEKS—A PRAYER THAT MAY BE SAID AFTER ANY OF THE FORMER—FOR THE HIGH COURT OF PARLIAMENT—FOR ALL CONDITIONS OF MEN—AND THE GENERAL THANKSGIVING.

PRAYERS IN THE EMBER WEEKS.

THE RUBRIC directs this prayer to be said *every day* in the Ember weeks, for those that are to be admitted into holy orders. The word *Ember* is derived from a Saxon word which signifies a *circuit*, or *course;* and it also means abstinence or fasting. The Ember days are appointed at the four seasons of the year ; in the spring, for a blessing on the seed-time ; in summer, for the growing and ripening of the fruits of the earth ; in autumn, for reaping and gathering them in ; and in winter, for the comfortable enjoyment of them. This our Church has appointed in imitation of the four yearly fasts which God Himself appointed in the Jewish church for the same purposes.

BUT THE principal object of these fasts now is, to be a preparation for the solemn ordination of priests and deacons, which is ordered to be performed at these seasons ; and this, again, is an humble and devout following of our blessed Lord and the apostles. There is a choice of two prayers at the discretion of the officiating minister. In them we set forth the mercy and goodness of God in having purchased and established an *universal* Church in the world by the precious blood of His dear Son ; and for having appointed in it different orders of

ministers. We then beg of Him mercifully to look upon the same; and ever to keep it under the protection of His good providence. We pray for a continual succession of fit persons to serve in the sacred ministry; to give His grace and heavenly benediction to those who shall be ordained to any holy function; to replenish them with the truth of His doctrine; and to endue them with innocency of life. Mr. Palmer says he apprehends "these collects are peculiar to the English ritual." If so, it appears to be very odd; but at the same time it shews incontestibly that the Church of England is the most charitable church in the world, and the most faithful follower of divine and apostolic order of any of the branches of the universal church. Prayer is made for the bishops, that they may carefully try the spirits; for they are the high stewards of God's mysteries, and He requires that they be found faithful; and that they may admit none into holy orders but such as are duly qualified for the discharge of their sacred functions. As the ordination of fit persons for the ministry is of the last importance to the welfare of the Church; so all christians should join heartily in the prayers in the Ember weeks that God would be pleased "so to guide and govern the minds of His servants, the bishops and pastors of His flock, that they may lay hands suddenly on no man; but faithfully and wisely make choice of fit persons to serve in the sacred ministry of His Church." It has pleased God to appoint several orders in the Church —that is, bishops, priests, and deacons—"for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ"—that is, the whole christian community. We pray also that the people may conduct themselves towards their spiritual guides with decorum and reverence; and esteem them very highly in love for their works' sake. "The time," says Mr. Nelson, "of *ordinations* being publicly stated, the people have the advantage and liberty of making their objections, if they have anything material to offer, against the candidates for holy orders. This privilege,

which the ancient Church always allowed, is very much encouraged by the Church of England. She gives free leave to every man to declare if he knoweth any impediment or crime in any person presented to be ordained, and calls upon them to come forth and show the crimes alleged."

A PRAYER THAT MAY BE SAID AFTER ANY OF THE FORMER.

IT IS THE nature and property of GOD to have mercy, and to forgive our offences; we therefore beseech Him to receive our humble petitions; and to forgive our offences, because none but He can forgive sins. This prayer is, as it were, a sequel to the foregoing occasional prayers; and it is an entreaty that He will receive and grant those prayers which we have addressed to Him under any of the preceding calamities; and then we implore His forgiveness of our manifold sins, which can alone hinder His acceptance of our devotions. In this prayer we are reminded that a state of sin is really a condition of slavery; from which we here earnestly beg to be loosed.

A PRAYER FOR THE HIGH COURT OF PARLIAMENT, TO BE READ DURING ITS SESSION.

THIS PRAYER for the High Court of Parliament is only used whilst that court is sitting. It is the great council of the nation, and consists of three estates;—first, the lords spiritual; second, the lords temporal; and third, the commons. This prayer was added after the Restoration; and whilst the traitorous "consultations" of what is called the Long Parliament were fresh in the memory of all men who had seen the constitution and liberty of the nation destroyed. That such a grievous calamity may not again befal this kingdom, we pray that He would "be pleased to direct and prosper all their consultations to the advancement of God's glory, the good of the Church, and the safety, honour,

and welfare of our sovereign and her dominions." When the reviewers wrote these words, the House of Commons consisted entirely of members of the Church of England; but now it is composed of all manner of sectaries: and since the fatal breaking in upon the constitution, their consultations have always been most unfriendly to the Church; for many of the members are sworn to persecute and extirpate her; cruel, therefore, will their tender mercies be. These are banded together for her destruction; and alas! her own members are lukewarm and indifferent to her interests. We ought, therefore, to cry earnestly for help; that our legislators may have the fear of God before their eyes; that they may endeavour "to settle all things upon the best and surest foundations; that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

IN THIS prayer we style our sovereign "most religious and gracious;" and as Solomon says that "a *gracious* woman retaineth honour" (*Prov.* xi. 16), surely we may style our sovereign both gracious and religious, when we consider that she is God's minister to reward, or to execute His wrath. The kingly office is God's ordinance, and kings and queens reign by His grace and permission; therefore their office is sacred, and the law of England recognises their persons as sacred and inviolable.* The Queen is the Church's nursing mother, to protect and defend it; and one of her titles is, the Defender of the Faith. The Church is called holy, and the clergy reverend, in reference to, and in connexion with, the Head of the Church in heaven; so is the queen religious and gracious with reference and in subordination to her Head and only Ruler in heaven. God says that He keeps the hearts of kings in His own hand; "for," says Solomon, "the king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will" (*Prov.* xxi. 1); the queen ought therefore to be religious both in her private and in her public character. God Himself declared David to be "a man after His own

heart;" and these words were cited by St. Paul, who applied them to the Son of Jesse.—1 *Sam.* xiii. 14; *Acts*, xiii. 22. It is very well known that David was guilty of many sins, as he feelingly acknowledges in his fifty-first psalm; therefore it was not in his private but in his *public* capacity that he was so dear to God; and who specially gives us the reason for His preference: "He chose David also His servant . . . . . that he might feed Jacob His people, and Israel His inheritance. So he [David] fed them with a *faithful and true heart;* and *ruled them prudently with all his power.*"—*Psalm* lxxviii. 71-73. In effect, therefore, we pray that our queen may feed our Israel with a faithful and true heart; that she may rule the people committed to her charge prudently with all her power; and to enable her so to do, we pray that faithful counsellors may be placed round her throne; that all their consultations may be good; and that they may be prospered to the advantage of her people, and to the glory of God.

We pray for the well-being of parliament in subordination to the queen: "*under* our most religious and gracious queen *at this time assembled.*" These words remind both them and us that they are *not* co-ordinate with the queen; but that they are still her subjects: for they assemble and meet together not by their own power, but by her sole authority and summons; and as she calls them together by her writ, so she dissolves the parliament when she and her cabinet council consider it fit. The parliament advises; but the queen enacts all the laws; and nothing can pass into a law without her consent signfied by her signature to an act, which alone makes it law. "This comprehensive prayer contains all that can conduce to the happiness of our native country; to wit, that God would bless our prince, parliament, and people, and prosper all their counsels and endeavours for the good of the whole. To which let us contribute our most earnest and hearty prayers, and offer them up in the name and mediation of His only Son, and our blessed Lord and Saviour. Amen."

A COLLECT OR PRAYER FOR ALL CONDITIONS OF MEN, TO BE USED AT SUCH TIMES WHEN THE LITANY IS NOT APPOINTED TO BE READ.

THIS EXCELLENT prayer for all sorts and conditions of men was added to the Liturgy at the last review. It is now always read in the afternoon of every day; and in the forenoon of those days of the week when the Litany is not read; because the Litany and this prayer are never read in the same service. It was at first much longer, and contained petitions for the king, royal family, and the clergy; but these clauses were struck out, which accounts for the word *finally* being placed so far from the end of so short a prayer. It is a sort of epitome or condensation of the Litany, including prayers, supplications, and intercessions for all men. It recognises the divine power and providence of God as the creator and preserver of all mankind; in whose behalf we become His humble suitors. We especially pray for all those who are not in the mystical body of Christ, and who can only call themselves Christians; for all who sit in the darkness and shadow of spiritual death; that God's ways may be known unto them; and that His saving health, or the knowledge of salvation, may be known among all nations. It intercedes for all that are in danger, necessity, and tribulation; whose peculiar evils we especially deprecate in the Litany. It remembers before God the church universal in the most charitable way; not confining our prayers to our own, or to any particular church; but to all believers; and to "all who profess and call themselves christians." We thereby pray for our enemies; for some communions call us heretics and are ready to swallow us up; whilst others have sworn to extirpate us. On the contrary, we pray that all those who sit in the darkness of heathenism, or under a strong delusion to believe a lie or to extirpate the church, may be blessed with God's saving health, and a more charitable disposition. We pray that God would bring all Jews, Turks,

infidels, and heretics, and all other lost sheep, home, that they may be saved with the remnant of the true Israelities. "How happily," says Mr. Waldo, "is this petition adapted to the true genuine spirit of the gospel! How contrary to the uncharitable persecuting tenets of popery; as well as to the narrow views of too many sectaries and enthusiasts! How diametrically opposite to the delusions of all those who separate good works from sound faith, and vainly hope to be saved without doing the will of God."

Our Saviour prayed earnestly that His church might be one; and St. Paul recommended the Corinthians to be all of one mind: he bids the Ephesian church keep the unity of the Spirit in the bond of peace, or to live in one fellowship or communion; because, he says, there is but *one body* and *one* Spirit to give it life. We then pray that He would sweeten and allay all those afflictions both of body and mind with which He is pleased to visit our fellow creatures; to give them patience under their sufferings, and finally, a happy issue out of all their troubles.

A GENERAL THANKSGIVING.

After so many full and comprehensive prayers for both temporal and spiritual blessings, we now add the delightful duty of thanksgiving; beginning with an acknowledgment of our own unworthiness, and that God is the Father of Mercies. The Hallelujah, the Gloria Patri, and the Psalms, are all acts of thanksgiving; but the last reviewers thought a more particular form was necessary; and this general thanksgiving was inserted to make the daily service more complete. Mr. Palmer thinks that "the English ritual is the only one which contains *special* thanksgivings for the mercies of God, others having confined themselves to general expressions of gratitude on all such occasions. It has, therefore, in the present case, improved on the ancient customs of the christian church, instead of being in any way inconsistent with them."

Its title is borrowed from St. Paul, who calls Him "the Father of mercies, and the God of all comfort;" from whom, St. James says, cometh every good and perfect gift. When we have done all that we have been commanded to do, we are still but unprofitable servants; for we have done no more than it was our bounden duty to have done; and we are still unworthy of the least of His mercies. We then give thanks for our creation; for, says St. Paul, "we are the offspring of God;" having been endowed with nobler faculties, and designed for other ends than the inferior animals: we next bless Him for our preservation; for we so entirely depend upon His providence, that we could not subsist a moment without it; and lastly, for all the blessings, the comforts, and necessaries of this life. But, besides returning thanks for all His temporal blessings, there is a special clause that every one who has received any eminent personal mercy may return thanks silently in his heart for that also. Those especially who have obtained the public prayers of the church during sickness or any other adversity, have an opportunity of returning thanks; and their omission of it may incur our Saviour's rebuke to the nine ungrateful lepers for not giving glory to God.

After returning thanks for temporal mercies, we praise Him, *above all* for His inestimable love in the redemption of the world by our Lord Jesus Christ. By Adam's sin we became the slaves of Satan;—"know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" but at the price of His own blood Christ bought us back from the servitude to Satan, and obtained for us eternal redemption. Therefore this mercy exceeds all temporal blessings; and for which we can never be too thankful. We also bless Him for the means of grace, and the hope of future glory. The means of grace, or of obtaining the assistance of the Holy Spirit, are public and private prayer, and the Holy Scriptures; but especially the sacraments of baptism and the Lord's supper. "Strange infatuation! to thank God for our redemption, and at the same

time to refuse to commemorate it in the manner our Redeemer has appointed! To thank Him for the means of grace, and never to use the principal of those means! For the hope of glory, and never to receive the pledge and earnest of that glory tendered to us in the holy communion." The hope of glory is one of our greatest comforts in supporting the tribulations which we must undergo in this life; but "blessed be God who hath begotten us again [in baptism] to a lively hope through the resurrection of Christ to an inheritance immortal, undefiled, and that fadeth not away, reserved in heaven for us."—1*st Peter*, i. 3, 4.

As THE grace of thankfulness is His gift, we therefore beseech Him to give us a due sense of all His mercies, and to make our hearts unfeignedly thankful; not merely by lip service, but in the obedience of our lives; and not by hypocritically drawing near Him with our lips whilst our hearts are far from Him. We beseech Him that He will enable us to devote entirely our lives to His service, by walking before Him in holiness and righteousness all our days. To walk in the ways of His laws, and in the works of His commandments, is the surest sign of a thankful heart, and the most direct road to heaven; into which, if we desire to enter, we must keep the commandments. We therefore beg of Him to direct, sanctify, and govern our hearts and bodies with His grace, to enable us to serve Him faithfully and with a willing mind. This general thanksgiving concludes with a Doxology, ascribing all honour and glory to God the Father, God the Son, and God the Holy Ghost.[1]

[1] Comber's Temple; Hole's Lectures; Sparrow's Rationale; Waldo's Commentary; Wheatley's Illustration; Palmer's Origines; Nelson's Festivals; Hickes' Christian Priesthood Asserted; Scandret's Sacrifice the Divine Service; Leslie's Works.

Part iii.

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER, OR COMMUNION.

CHAPTER XXIV.

THE RUBRICS—THE ALTAR; THE TABLE OF THE LORD—PRIESTHOOD—SPIRITUAL SACRIFICES—THE EUCHARIST—PRIESTS.

THERE ARE four Rubrics at the commencement of the Communion Office; the first of which directs that "so many as intend to be partakers of the holy Communion shall signify their names to the curate, at least some time the day before." One object for this is, that the curate may know for how many he may have to provide; but a better reason may be, to ascertain whether or not those intending to communicate may be members of the Church, and are in her full communion; whether or not they may be open and notorious evil livers, and so unfit to bring their gifts to the altar. In modern custom the people never signify "their names to the curate," nor does he seem to expect it; and therefore it is possible that some false brethren may unawares "come in privily, to spy out our liberty which we have in Christ Jesus." But as perhaps no great practical evil is the result of the breach of this Rubric, it were pity to increase the already formidable labour of that merito-

rious body of men, the curates of populous parishes, by reviving it.

THE SECOND Rubric is, in a manner, an extension of the first; and it shows the true reason for taking down the names of intending communicants. "And if any of those [whose names have been signified] be *an open* and *notorious evil liver*, or have done any wrong to his neighbours, by word or deed, so that the congregation be thereby offended, the curate having knowledge thereof, shall call him and advertise him, that in anywise he presume not to come to the Lord's table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied which before were offended; and that he hath recompensed the parties to whom he had done wrong; or at least declared himself to be in full purpose so to do as soon as he conveniently may." The curate is not here commanded to excommunicate "the open and notorious evil liver;" but merely to prevent his receiving the sacred symbols of Christ's body and blood at that time, until he give symptoms of repentance and amendment of life. But I may be permitted to remark, that by comparing the accounts which the three Evangelists,[1] but especially St. Luke, give of the institution of the Lord's Supper, it will be seen that Christ did not exclude the traitor Judas from partaking along with the others; and it was not until after he had eaten and drank the sacred symbols that He gave him the sop and Satan entered into him. There is no doubt that our Lord knew beforehand of Judas' treachery; and could have either forbid him to come to His table, or have given him an opportunity of leaving the "upper room" before He instituted the sacrament, had He designed him to be excluded. He was a type of all open and notorious evil livers; for he himself "had a devil."

[1] St. Matt. xxvi. 20-29; St. Mark, xiv. 17-25; St. Luke, xxii. 14-23.

THE NEXT Rubric farther instructs the curate how to act in other cases where people are prohibited from approaching the holy table. "The same order shall the curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's table until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the minister, in that case, ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every minister so repelling any, as is specified in this and the next precedent paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the canon."

THERE IS a great difference between absolutely repelling a man from the Communion by a judicial act, and suspending his privilege for a short time till the objects mentioned in the Rubrics shall have been accomplished. Temporary seclusion may be a real benefit to the evil livers themselves; for such are not in a proper state to "discern the Lord's body;" for they may, like Judas, fall from a lesser evil into a greater. "The design," says Mr. Wheatley, "of this Rubric, is only to enable the curate to refuse to administer to any of his congregation (of whose ill life and behaviour he has received sudden notice) till he can have an opportunity of laying his case before the Ordinary." And the same writer supposes that the canon mentioned in the conclusion of the Rubric is the hundred and ninth, which requires the Ordinary "to punish all such notorious offenders by the severity of the laws, and not to admit them to the communion till they be reformed." It is only in extreme cases that either suspension for evil living or excommu-

nication are resorted to. Open and notorious evil livers generally seclude themselves, by abstaining from the Eucharistic sacrifice. Among the heavenly doctrines and holy duties which our Lord taught whilst on earth, was the duty of reconciliation with any of our neighbours who have aught against us. And therefore we should not wait until the priest admonishes us of the great sin of bearing malice in our hearts; but endeavour of our own accord to be reconciled to our brother before we "come and offer our gift" at the altar.

THE LAST Rubric says: "The table at the Communion time, having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where morning and evening prayer is appointed to be said. And the priest *standing* at the north side of the table shall say the Lord's Prayer and the collect following; the people *kneeling*."

THE SUPERSTITIOUS and idolatrous uses to which the papal church has reduced the most sacred offices and things belonging to the service of God, has had, in times past, a reactionary effect upon men's minds. And an unreasonable remark made by Hooper, Bishop of Gloucester, in his sermon before Edward VI., recommending that altars should be turned into tables, gave a wrong bias to popular prejudice. It is certain, however, in God's word, that we have an altar in the Christian church; for both our Lord and St. Paul have affirmed it. In His Sermon on the Mount (*Matt.* v. 23, 24.), our Lord's allusion to bringing our gift to the altar could only be applied to the Christian church in the anticipation of His own oblation, which had not then been offered. From the word *gift*, used by our Lord on that occasion, the primitive church called the materials of the christian oblation—that is, the bread and the wine—"*the holy gifts*;" and from the same text the primitive Church applied the name *altar* to the *holy table* on which the mysteries were celebrated; for without question it was a common table on which our Lord instituted the commemorative sacrifice which was to be

the christian, as the typical had been the Jewish worship. In the law there was no commandment to those who came to do sacrifice, to go first and make reconciliation with an offended brother: "therefore," says Mr. Mede, "it is altogether improbable that our Saviour would *then* annex a *new* rite to the *legal* sacrifices, when He was so soon after to abolish them by His own sacrifice on the cross. . . . . Therefore He intended it for an ordination of the *kingdom of God* (as the Scripture speaks), that is, for the Church of His gospel."

St. Paul expressly affirms that we have an altar in the Christian Church; for, says he, "we have *an altar* of which [the materials of the sacrifice—the bread and the wine,] they have *no right* to eat which serve the tabernacle"—that is, the Jews and unconverted heathens. He contrasts the Jewish altar for the bloody typical sacrifices with the christian altar for the unbloody *commemorative* sacrifice of the Eucharist, and says, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *even so* [or in like manner] hath the Lord [in the gospel] ordained that they which preach the gospel should live of the gospel." —1 *Cor.* ix. 13, 14. Again, in the Revelations, which is anticipated history, the prophetic apostle saw the souls of the christian martyrs *under the altar* of the Christian church.—*Rev.* vi. 9. There can be no sacrifice without an altar on which to offer it; and no offering can be made without a priest; so that *sacrifice, altar,* and *priest,* are interchangeable words; as are also the words, *altar* and *holy table.* The holy tables, therefore, in our churches serve in a double capacity; as an *altar, on* which the priest offers the eucharistic oblation to God; and "the table of the Lord," *from* which he feeds the people with the heavenly nourishment of the body and blood of our Lord.

The holy table is always placed at the east end of the church; and the priest is directed to *stand* at the north end, which is the gospel side of the altar. It

was a custom in the earliest ages for the holy table to be covered with a fair white linen cloth at the time when the Lord's supper is celebrated; and it has been retained by the Church of England.

THE GREEK and Latin words which are translated priest, are derived from words that signify *holy;* and our word priest signifies one whose function is to minister about holy things; and therefore it is the most proper word for those men who are set apart to minister in holy things: accordingly the Rubrics throughout the Prayer Book generally entitle the ministers PRIESTS, as do also the Greek and Latin liturgies. The priest's office is to represent, or to be instead of God to the people; and instead of, or to represent the people to God—that is, he is a negociator or intercessor between God and man in sacred things. A priest is the people's proxy to transact in sacred things for them with God; and he is at the same time God's procurator to transact with the people. "The priest," says Dr. Hickes, "is an advocate, mediator, intercessor, negociator, representative, vicegerent, mandatory, interpellant; or, if there is any other name that will better express the force of the Hebrew and Greek words, or better suit with the honourable character or office of a priest who, by divine institution, is to officiate betwixt God and man in their spiritual addresses to, and negociations one with another."

THE WORD priest also signifies one who offers up sacrifices; and, as we have shewn above, the gospel ministers do offer the commemorative sacrifice of our Lord's Body and Blood. St. Peter says, "Ye also as lively [or living] stones are built up a spiritual house [or church, and are] an holy priesthood to offer up spiritual sacrifices [or that "pure incense" spoken of by Malachi,] acceptable to God by Jesus Christ."—1 *Peter*, ii. 5. Upon this place Whitby makes the following remarks from Philo:—"The altar for burnt offerings [in the Temple] was made of stone, and placed in the

court before the Tabernacle; but the altar of *Incense of gold* was in the holy place *within the veil*. Whence Philo infers, that inasmuch as gold is better than stone, and the holy place more sacred than the court, so much is the thanksgiving offered up with incense better than that of sacrifices. And lastly, he saith, that the fire always burning on the altar was a *symbol* of thanksgiving. And this thanksgiving sent up to God with the oblation of bread and wine in the Eucharist, in commemoration of our Saviour's Passion, and with prayer for our acceptance through His Beloved, is by the primitive christians styled *their spiritual sacrifice*, and that *pure incense* which the Gentiles were to offer to God throughout the world."

SPIRITUAL sacrifices ordinarily consist of prayers, praises, and thanksgivings; and the word Eucharist means the giving of thanks. Both under the law and among the Gentiles those who offered sacrifices were always called priests. St. Paul repeatedly calls Melchisedeck a priest; and Christ, the real Melchisedeck, was Himself made a priest, with an oath by God the Father; "The Lord [Jehovah] sware, and will not repent; Thou [Christ] art a priest for ever after the order of Melchisedeck" (*Psalms*, cx. 4); and this text is three times cited by St. Paul, and applied to Christ.—*Heb*. v. 6; vii. 17, 21. Therefore christian bishops and ministers are really priests, because they are the ministers and representatives in His sacerdotal kingdom of the original Melchisedeck the Lord Jesus Christ, who was both king and priest. "The apostle and high priest of our profession Jesus Christ" (*Heb*. iii. 1) invested the apostles and their successors with full power to administer His priestly kingdom, as the stewards of His mysteries and the representatives of His person; and it follows, therefore, that as He is a priest for ever in heaven, so are the ministers and stewards of His mysteries priests on earth. And as our eternal high priest He first offered up Himself on the cross, and now continues to do so in heaven, although without shedding of

blood; so He ordained that His priests on earth should figuratively and in commemoration, offer up the unbloody symbols of His body and blood on the christian altar. Melchisedeck's offering was bread and wine and nothing else; so was Christ's at the Paschal Supper, who was the real Melchisedeck; therefore the christian ministers whom He made priests of His own Melchisedeckian order, offer up the same sacrifice in figure and in commemoration, under the symbols of bread and wine, which He offered in the reality under the same symbols. Our clergy offer up that holy bread and wine which are the *signs* or *symbols* of Christ's body and blood, of which Melchisedeck's bread and wine were but the *types*, as a commemoration of Christ's own sacrifice *once* offered and never to be repeated. This commemoration of the death of Christ was called, in the primitive church, *the unbloody sacrifice;* and it as really and truly *shows* forth His death, as the *bloody* sacrifices of the law *prefigured* it. Wine in the Eucharist is called His blood because it *represents it;* but it remains wine still in its true nature, substance, and form; and it is His blood in spiritual efficacy.

St. Paul informs us that both the law and the priesthood have been *changed* (*Heb.* vii. 12); but where there is a priesthood there must be also a sacrifice; "for every priest is ordained to offer gifts and sacrifices," (*Heb.* viii. 3) and he must "have *somewhat* to offer." The "somewhat" is the commemoration by the christian as it was the type by the Jewish priest; the unbloody in the former as it was the bloody sacrifice in the latter; the fixed and permanent institution of the gospel, contrasted with the typical, shadowy, and vanishing representations of the law. "Lest, therefore," says Bishop Jolly, "the Christians should want the same pledge to assure them of the divine favour which the Jews enjoyed, our Lord appointed the elements of bread and wine to *signify* His body and blood offered in sacrifice, where they are expressly called His body and blood, it being common for *representatives* to bear the names of those

things and persons which they represent. The elements were *not* His *real* body and blood, nor understood so by the apostles, or by any primitive father; but they were the *symbols* of His body and blood; the partaking thereof is all one to the receivers, *as if* they should eat the body and blood of Christ offered on the cross. To this purpose is the discourse of St. Paul, (1 *Cor*. x. 16,) 21, where it may be observed that eating the Lord's supper is the same rite in the Christian Church with eating things offered in sacrifice among the Jews and Gentiles. Whence the apostle declares in another place that the Jews who are not within the Christian Covenant, and consequently not in communion with Christ and His Church, have no right to partake of the Christian altar. "We have an altar," says he, "whereof they have no right to eat who serve the tabernacle." Hence it is manifest, that to partake of the Lord's Supper is to partake of the sacrifice of Christ, which is there *commemorated* and *represented*. For which reason the most primitive fathers speak of eating at the Christian altar."

ALTHOUGH both the name and the office of priest have been used by the Jews, and abused by the Romanists; yet it is not improper, but highly commendable, to use and maintain them in the reformed Catholic Church of England. Those Jewish customs which were "shadows of things to come," are abolished now that Christ the reality is come; and to use them is both unlawful, and a virtual denial that He has come and made atonement for all the descendants of Adam. St. Paul exhorted the Galatian church not to "be entangled again with the yoke of [the] bondage" of the law, which neither they nor their fathers were able to bear; and he censures the superstitious observance of the Sabbath in the church of Colosse, "which was a *shadow* of things to come." But other rites and usages of the Jews, which were not *shadows* or *types*, are not unlawful for christians to preserve. The word PRIEST is not peculiar to the Jewish church and ministry; and besides it is not

a shadow of anything to come; and therefore both name and thing may be lawfully used in a spiritual and refined sense in the Christian Church. It may be remarked that ever since the destruction of their temple and their dispersion, the Jews have neither had priest, nor altar, nor sacrifice, but only rabbis or teachers; for an altar requires a sacrifice, and both altar and sacrifice require a priest; and they have neither. Isaiah, prophesying of the Gentile church, says "But ye shall be named *priests* of the Lord; men shall call you the ministers of our God;" and again, still speaking of the Gentiles, he says, "and I will also take of them for *priests*, and for Levites, saith the Lord . . . . and all flesh shall come to worship before me:" and "they shall bring all your brethren [the Gentiles] for an offering unto the Lord from all nations."—*Isaiah*, lxi. 6; lxvi. 18, 24. Both St. Peter and St. John declare that the christian ministers had been made kings, that is, governors of the church, and priests in the "new heavens and the new earth." —1 *Peter*, ii. 9; *Rev.* i. 6; v. 10. And St. Paul is still more express; and he shews that this prophecy has been fulfilled in the Christian Church: for he says, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that *the offering up* of the Gentiles might be acceptable, being sanctified by the Holy Ghost."—*Rom.* xv. 16. He alludes to the salt used by the priests in the temple on their animal sacrifices; and the Gentile churches which have been dedicated by him as a "living or lively sacrifice, holy, acceptable to God," are his sacrifice or oblation, the sanctification of the Holy Ghost being the salt of his sacrifice. In the sacrifice of the holy Eucharist the priest does not call down fire from heaven to consume it; but by earnest supplication he invocates and brings down the Holy Spirit to inflame the hearts and souls of the communicants,—the "living sacrifices"—and make them acceptable unto God.

In defining ministers under the law and ministers under the gospel, St. Paul distinctly calls them both

Priests: "if, therefore," says he, "perfection were by the *Levitical priesthood*, what further need was there that *another priest* should arise after the order of Melchisedeck, and not be called after the order of Aaron? For [or because] the priesthood being *changed* [or translated from Aaron to Melchisedeck] there is made of necessity *a change* also of the law" of sacrifice; God having taken away the *first will* under Aaron, that He might establish the *second will* under Christ.—*Heb.* vii. 12; x. 9, 10. Therefore, "that name which was not Jewish, but common to others; that name which was frequently and constantly used by the primitive christians; that name by which the prophets foretel that the ministers of the gospel shall be called; lastly, that name by which St. Paul calls them, may not only lawfully but safely, without any just ground of offence to sober men, be used still by christians as a fit name for the ministers of the gospel; and so they may be still called, as they are by the Church of England,—PRIESTS."[1]

[1] Bishop Sparrow's Rationale; Bishop Jolly's Christian Sacrifice; Hickes' Christian Priesthood Asserted; Wheatley's Illustration; French's Practical Remarks on some of the Minor Accessories of the Services of the Church; Leslie's Works.

CHAPTER XXV.

THE LORD'S PRAYER—THE PRAYER FOR PURITY—THE COMMANDMENTS; THE FIRST TABLE; THE SECOND TABLE—THE KYRIE ELEESON—THE TWO COLLECTS FOR THE QUEEN.

THE LORD'S Prayer has ever made a distinguished part of the public prayers of the Christian Church; and no prayer could be more appropriate for the commencement of her highest act of worship than that which is the foundation of all other prayers, and which has our God and Saviour for its author. "Let no man," says Bishop Sparrow, "therefore quarrel with the Church's frequent use of the Lord's Prayer. For the church catholic ever did the same. Besides, if we hope to have our prayers accepted of the Father only for the Son's sake, why should we not hope to have them most speedily accepted when they are offered up in His Son's *own* words?" The Church has always considered this prayer so peculiarly adapted to the Communion Service, that the clause, "give us this day our daily bread," has been generally applied to the bread of life, the commemoration of the death and passion of our Lord. As the Church has placed it at the beginning of this sacred service, it should be repeated with renewed devotion; and the singing of a psalm previously refreshes the spirits, and gives a new stimulus to our devotions. The following brief paraphrase of it by Dr. Comber will direct the devout soul how to apply it to the present duty.

"WE CONFESS, O Lord, that we are not worthy to be called Thy servants; and yet we desire so to be united to Thy Son by faith, and to one another by love, that Thou

mayest be *our Father* in Jesus Christ, by the visible remembrances of whose death on earth we set forth Thy goodness *which art in heaven,* and not to be seen with mortal eyes. O let us so reverently celebrate this mystery, that *hallowed* and adored by us, and all the world, may *be Thy name* for the mercies of our redemption. And let us by this manifestation of our Saviour's love be won so fully to Thy obedience that *Thy kingdom* of grace being set up in all our hearts, we may be ready against Thy kingdom of glory *come,* when these outward signs shall cease, and we shall see Thee face to face. In the meantime, let this and every part of *Thy will be done* with the like sincerity and devotion by us Thy servants *in earth as it is* by Thy holy angels *in heaven* who are now attending upon, and desirous to look into these mysteries. But since we want that immediate fruition of Thy glorious presence which those blessed spirits do enjoy, *give us* at Thy holy table which Thou hast prepared for us *this day* that Bread of life, the body of Christ, which is as necessary for our souls as *our daily bread* is for our bodily sustenance. And since Thou hast admitted us to feast upon the remainder of the great sin-offering, be pleased by virtue of that expiation to pardon *and forgive us* fully and freely all *our trespasses* against Thy divine majesty, *as we,* moved by the experience of a greater mercy in this sacrament, do heartily *forgive them that,* now or at any time, in word or deed, *trespass against us.* Finally, when (with the expense of Thy Son's blood) Thou hast reconciled us to Thyself, and to one another, let not the enemy renew the breach; *and lead us not* into evil circumstances, lest we (forgetting our vows) should comply and fall *into temptation* again, and so provoke Thy Spirit to forsake us. We are Thine, O Lord, leave us not, *but deliver us,* as members of Thy dear Son, from all the snares of the wicked one, that we may be preserved *from evil* spiritual, temporal, and eternal. And as a pledge thereof, do Thou, in this sacrament, to these petitions set Thy *Amen.*"

THE COLLECT FOR PURITY.

"THE LORD'S prayer and collect for purity had been long used by the English Church in their present position when the revision and reform of our offices took place in the reign of Edward VI. They were found in the Liturgy of Salisbury, which was revised and corrected by Osmond, bishop of that see, about 1080. . . . It was from the offices of the English Church, therefore, and not from any foreign source, that these prayers were derived." This devout collect, then, was composed before Osmond's time; and Mr. Palmer says it is upwards of 900 years old. It contains a complete but compendious prayer for purity of heart, addressed to Him who is the Searcher of all hearts; and it could not be more suitably placed than when we are going to hear the rule of our obedience read. "For if we hear the law with an impure heart 'sin will take occasion by the commandment' (*Rom.* vii. 8) to cause thoughts of desire after, or delight in the very iniquity which is forbidden."

THE OMNIPOTENCE and omniscience of God are set before us to shew us that our most secret sins cannot escape His detection; "so that if any wickedness be but imagined in the heart, desired by the will, or acted by the hand in the darkest night or most secret corner, it is apparent to Him, and He will condemn us for it, unless we first condemn ourselves." David's words, in the fifty-first psalm, are here used, with an additional prayer for the inspiration of the Holy Spirit to cleanse the thoughts of our hearts; for the heart is the fountain of all uncleanness, and out of it proceed all manner of sin. If we be sincere in our petition there cannot be a doubt of both His power and His willingness to grant us this purity, and to cleanse us from all iniquity. Impure hearts, polluted with the love of sin, cannot receive the undefiled law of God; and therefore this collect will in some measure sanctify us for effectually hearing the law;

and to enable us perfectly to love Him, and worthily to magnify His holy name in our life and conversation.[1]

THE COMMANDMENTS.

LIKE the legal washings and purifications, the Lord's prayer and the collect for purity prepare us for the hearing of the law, commonly called the Decalogue or Ten Commandments. The Rubric says: "Then shall the priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people, still kneeling, shall, after every Commandment, ask God's mercy for their transgression thereof for the time past, and grace to keep the same for the time to come."

THE DECALOGUE is a word of Greek derivation, which signifies, the ten words or sentences which Moses wrote upon two tables of stone (*Exod.* xxxiv. 25; *Deut.* iv. 13); and this title is particularly assigned to the Ten Commandments which were given by divine authority as the rule of our duty both towards God and towards our neighbour. To engage the Israelites to observe the commandments with all their hearts, God delivered them by a terrible voice, amidst thunderings and lightnings and out of a thick cloud on the top of Mount Sinai; saying, I AM *the* LORD THY GOD, *who brought thee out of the land of Egypt, and out of the house of bondage.* These words reminded that generation and all their posterity of their temporal deliverance from the slavery of Egypt; but they remind the Christian, the true Israelite, of his redemption by Christ, and delivery from the slavery of sin and the bondage of Satan. To the Christian it has acquired additional authority by our blessed Lord having declared it to be the *rule* of those good works which are necessary for the attainment of salvation: "*If thou wilt enter into*

[1] I cannot recommend a more suitable prayer for our private devotions on first entering the church than this collect; and it may be repeated in about the eighth of a minute.

life keep the commandments." Christian liberty consists in entire freedom from the obligations of the ceremonial and judicial law of Moses; from the exaction of *sinless* obedience; and, on the condition of faith and repentance, in freedom from the fear of death. The decalogue is a brief but comprehensive summary of our duties to God and our neighbour; in which the spirit and not the letter is the measure of our obligations; of which we ourselves, being carnal and sold under sin, are enjoined to do those things that are agreeable to the Spirit.—*Rom.* vii. 14. Therefore, as the tree is known by its fruit, so our faith must be shewn by our love to God and man in obedience and good works.

THE TEN Commandments were written upon two tables of stone, to shew their eternal obligation; and they were given unto Moses, to be preserved in the ark. The *first* table contains the four first commandments, which teach us our duty to God; the *second* table contains the six last, which instruct us in our duties towards our neighbour; and each commandment of both tables *enjoins* some things and *prohibits* others.

THE FIRST TABLE.

I. THE FIRST table enjoins us to acknowledge unfeignedly the One true God the Lord Jehovah, the Father, the Son, and the Holy Ghost, with the whole heart, and mind, and soul, and body. "To believe in Him, to fear Him, to love Him, to worship Him, to give Him thanks, to put our whole trust in Him, and to call upon" or to pray to Him. And it prohibits us *to have* or to acknowledge and worship any false god or speculative superstition. Whatsoever we make the chief objects of our desires and affections is another god, as some make a god of their belly, but whose end is destruction (*Philip.* iii. 19); whilst others are so devoted to mammon that their covetousness is called idolatry.—*Col.* iii. 5. It also forbids apostacy, deification of the creature, and distrust of God.

II. The first commandment forbids the worship of

false gods in any manner; and the second forbids the worship of the true God in a false manner; such as by making images or pictures to bow down before them. It forbids all prayers or reverential addresses to the Virgin Mary, to any other saint, or to angels; or to make pictures or images of them for worshipping. It forbids all adoration of crucifixes, of relics, or of living men, such as the pope; declaring that God is jealous of His honour, and will not listen to prayers or hearts divided betwixt Him and any created being. It enjoins the pure worship of God in spirit and in truth; the hearty and willing performance of all our religious duties on motives of love and obedience; and it enjoins the diligent use of all the means of grace. It also prohibits all *inordinate* affections of parents for children; of those who have placed their affections on each other; of any earthly thing that we desire; and particularly of all *covetous* desires and *avaricious* thoughts.

III. THE THIRD commandment enjoins and requires us to make a right use of the sacred name of God; to give unto the Lord the honour due unto His holy name; to have due reverence for all sacred and divine things; to employ every means and opportunity of exciting respect towards God; and not to draw near Him with our *lips* whilst our *hearts* are far from Him. It forbids us to take God's name in vain; or to dishonour it by common swearing or idle words; by blasphemy or speaking any unworthy or evil thing of God; but especially by denying the Godhead of any of the Three Persons in the Lord Jehovah; by perjury, or the swearing to the truth of that which we know to be false; or swearing to a promise which we do not intend to perform, or which we do not perform if in our power; or when we swear equivocally, or in a different sense than that in which the imposer of the oath understands us.

IV. THE FOURTH commandment enjoins the reservation of a *seventh* of our time, and the devoting of it to the service of God; not doing our own pleasure on God's holy day, but calling it a delight; to sanctify "the

Lord's day," or Sunday, in memory of the resurrection of the Sun of Righteousness on the *first* day of the week; when He totally abrogated the Jewish Sabbath, and when the Church ordained the weekly return of His resurrection to be kept instead; to do only works of piety, mercy, and necessity; and to assemble and meet together "to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary as well for the body as the soul." On the other hand, it forbids the neglect of public worship, and the desecration of Sunday by unnecessary work or employment, whether mental or bodily; and by compelling servants to do that which is not necessary or lawful to be done. But those whose trades or business during the week keep them close shut up in their shops, manufactories, and places of business, "may," says a learned and pious prelate, "lawfully use such innocent recreations of mind and body as do not give any just scandal to others, nor interfere with the offices of religion which ought to be performed on it."

THE SECOND TABLE.

V. THE FIFTH commandment, which an apostle says is the *first with promise*, requires us "to love, honour, and succour our fathers and mothers; to honour and obey the queen, and all that are put in authority under her; to submit ourselves to all our governors, teachers, spiritual pastors and masters; and to order ourselves lowly and reverently to all our betters." These several relations consist of our natural parents; the queen; the bishops and clergy; and in domestic life, our masters. It enjoins to natural parents the maintenance, education, correction, good example, also instruction, and prayers to God for their children; and fathers are commanded not to provoke or irritate them to wrath by undue severity; but to bring them up in the nurture and admonition of the Lord. And to children it enforces love and obedience; and succour and care in their old age, sickness, or poverty. It requires of the queen to enact just and

equal laws, to protect the good and to punish the wicked; and it commands her subjects "to honour and obey her, and all that are put in authority under her;" because she "is the minister of God to us for good. But if we do that which is evil, be afraid; for she beareth not the sword [of justice] in vain: for she is the minister of God, a revenger to execute wrath [or punishment] upon him that doeth evil. Wherefore we must needs be subject [to God's minister the queen,] not only for wrath, but also for conscience sake. For, for this cause pay we tribute [or taxes] also; for they are *God's ministers*, attending continually upon this very thing."—*Rom.* xiii. 1-8. The clergy are enjoined to feed the flock of God cheerfully; and not to usurp dominion over the faith of their people, but to be ensamples to the flock; to preach the word; to be instant in season and out of season; to reprove, rebuke, exhort with all longsuffering, and with sound doctrine to convince gainsayers; in all things shewing themselves patterns of good works; and to let no man despise them.[1] Masters, who are the fathers of their whole family, are commanded "to give unto their servants that which is just and equal, knowing that they also have a master in heaven; forbearing threatening, knowing also that their master is in heaven; neither is there any respect of persons before Him."[2] And servants are enjoined to be obedient, in singleness of heart as unto Christ; to please their masters well in all things; not answering again; not purloining; but shewing all good fidelity, not only to the good and gentle, but also to the froward; that they may adorn the doctrine of God our Saviour in all things.[3] This commandment also forbids all disrespect and insubordination to parents and to all superiors in church and state; disaffection, sedition, turbulence, insolence, and all acts or expressions which may injure

[1] 1 Peter, v. 2, 3; 2 Tim. iv. 2; Titus, ii. 7-15.
[2] Eph. vi. 9; Col. iv. 1.
[3] Eph. vi. 5; Col. iii. 22; Titus, ii. 9; 1 Peter, ii. 18.

or bring into contempt any one to whom honour is due.

VI. THE SIXTH Commandment enjoins us to hurt nobody by word or deed; and to bear no malice nor hatred in our hearts. It encourages love, meekness, kindness, peaceableness, and general benevolence and goodwill to all men; and forbids suicide, murder, homicide, or any enticing of men into danger of losing their lives or injuring their health; or to drunkenness and revenge; also all causeless and immoderate anger.

VII. THE SEVENTH Commandment enjoins to both sexes the keeping their bodies in temperance, soberness, and chastity; the fulfilment of conjugal obligations; bodily and mental chastity; the adoption of all preservatives of innocency in ourselves and in others; and the avoiding of all temptations to sensuality. It forbids adultery, fornication, and uncleanness; all immodest words and actions, but especially all impure thoughts; and to avoid, or "to flee" from all youthful lusts, and whatsoever will inflame the passions, and excite unlawful carnal desires. "Fornication and all uncleanness let it not be once named amongst you."[1]

VIII. THE EIGHTH Commandment enjoins us to keep our hands from picking and stealing, and to be true and just in all our dealings; to be diligent in the exercise of our lawful callings and professions; and to be content with the appointments of God's providence. It forbids all injustice; all prodigality and waste, theft, and dishonesty in all our transactions.

IX. THE NINTH Commandment enjoins us to preserve and defend our neighbour's good name; and to act with such prudence as that our own good deeds be not evil spoken of. It forbids all evil speaking, lying, and slandering of our neighbour; the bearing false witness against any one in a court of justice; all falsehood, insincerity, vanity, and indulgence in evil reports; and all attempts to depreciate our neighbour's fair fame or

[1] Eph. v. 3.

character. "Speak not evil one of another, brethren; he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law." "All liars shall have their part in the lake which burneth with fire and brimstone."[1]

X. The tenth Commandment enjoins us not to covet or desire other men's goods; but to learn and labour truly to get our own living, and to do our duties in that state of life unto which it has pleased God to call us. It particularly requires of us in whatsoever state we are, therewith to be content; to be charitable; to repress all sordid and irregular desires, and temptations to covetousness and envy. It prohibits discontent, desire of other men's goods or possessions; all uncharitableness, inordinate parsimony, and covetousness.

There are two short rules by which the precepts of the divine law may be easily understood: "*First*, where any duty is *enjoined*, the contrary sin is *forbidden;* and where any sin is *forbidden*, the contrary duty is *enjoined; secondly*, where any duty is enjoined or sin forbidden, all the particular kinds of it, and all the means that lead to it, are likewise enjoined or forbidden."

THE KYRIE ELEESON.

The Priest distinctly reads each commandment, and after each the people repeat the Kyrie Eleeson; very few of whom, if any, can say with the young man in the gospel, "All these commandments have I kept from my youth up." Sure I am that I cannot; they speak daggers to my heart, and my own conscience tells me that "*thou art the man.*" But thanks be to God, the place of repentance is denied to no man who sincerely seeks it; therefore the Church places the Publican's litany in our mouths, and teaches us to pray, *Lord have mercy upon us; and incline our* HEARTS *to keep this law.* This is both a confession of our guilt, and an earnest petition for forgiveness, which we hope will find

[1] James iv. 11; Rev. xxi. 8.

acceptance at the throne of grace. On every Sunday when God's law is read in our ears, but particularly when we intend to partake of the holy communion, we ought, during the minister's pronunciation of each precept, to confess *in our hearts* the breaches of each. This confession and self-examination is much more solemn and likely to be effectual than our private devotions at home can be; and it is therefore peculiarly appropriate before the commemoration of the death and passion of our Lord. With the publican, we pray for forgiveness in the former part of the versicle; and with David in the conclusion, we pray for grace to *incline* or influence our hearts, and to help us to keep these laws for the time to come. "It will not be denied that the Church of England has exercised a sound discretion in the selection which she has made from the law for the continual admonition of her children. We here listen to that moral law to which God required obedience from the beginning of the world; and which was continued under the Mosaic dispensation, to receive extension and augmentation by the advent of God in the flesh, and to remain binding on all christians to the end of the world." Bishop Sparrow says it was not an ancient custom for each commandment in this portion of the law, which in England is always read before the epistle and gospel, to be followed, as with us, with a Kyrie Eleeson, or Lord have mercy upon us; "but," says he, "though I cannot say it was ancient; yet surely it cannot be denied to be very useful and pious." And Mr. Wheatley says, neither the commandments, nor the Kyrie Eleeson, were, "as far as I can find, in any ancient liturgy;" nor in the first book of Edward VI. They are, therefore, English and protestant, and that which we should highly prize.

THE TWO COLLECTS FOR THE QUEEN.

There are prayers for the queen in the Morning Service and also in the Litany, which are distinct services; and as the Communion is a third and separate

office, the Church appoints a prayer for her majesty in each service, in obedience to St. Paul's rule, "that *first*, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority." In the primitive church they always made intercession for their princes at the time of the celebration of the Communion. This prayer is placed most appropriately immediately after the commandments; because the sovereign is the keeper and defender of both the tables of the law. We pray that we who are now present, and all her other subjects, may faithfully serve, honour, and humbly obey her in God, and for Him, according to His blessed word and ordinance. The reason is added; which is, that we know whose minister she is, and by whose authority she reigns; that is, that she is God's minister, and reigns by His grace, power, and authority; and, therefore, our loyalty and obedience must flow from a higher principle than that obedience which arises from the fear of coercion. I am firmly of opinion that the grace of God operating on the hearts of Englishmen from so many pious, affectionate and dutiful prayers for the sovereign, in which they daily, or at least weekly, join from their youth up, is the root and spring of that loyalty and fidelity to the throne by which they are so distinguished above all other nations.[1]

[1] Dr. Comber's Companion to the Altar, or a Help to the worthy receiving the Lord's Supper; Sparrow's Rationale; Wheatley's Illustration; Hole's Lectures; The Church Catechism; Bishop Innes's Catechism Explained; Dr. Burrow's Summary of Christian Faith and Practice; Palmer's Origines Liturgicæ.

CHAPTER XXVI.

THE COLLECT FOR THE DAY—THE EPISTLE AND GOSPEL—THE NICENE CREED—THE SERMON—THE OFFERTORY AND SENTENCES.

THE COLLECT.

THE COLLECT, with the Epistle and Gospel for the day, follows the prayer for the queen. Their use in the Christian Church is very ancient; and in the Church of England they have been read since the establishment of the Anglo-Saxon Church; having been originally derived from the Liturgy of the Roman patriarchate in primitive times, before its apostacy from the simplicity of the gospel. "We are thus," says Mr. Palmer, "in many instances enabled to trace them back to the fifth century. So that our collects, with some exceptions, have been used for fourteen hundred years in the Church of God; and their origin lies in the distant glory of primitive christianity." The collect appointed for the day is, by way of eminence, called *The Collect;* and it stands in front of the other collects, retaining its title at the altar and throughout the remainder of the week.

THE EPISTLE AND GOSPEL.

THE USE of epistles and gospels peculiar to the Sundays and holidays appears to be ancient by the testimony both of the primitive Liturgies and the works of the ancient Fathers. The ecclesiastical year is divided into two parts; the first, from Advent to Trinity

Sunday, respects the life and actions of our Saviour, and the mysteries of His divine dispensation. The design of the epistles and gospels during the first division of the year, is to excite our hearts to gratitude for the inestimable benefits which we receive from the Father by the Son and the Holy Ghost. The Epistles and Gospels during the second part, from Trinity Sunday till Advent, are intended to instruct us how to lead the residue of our lives after our Lord's example; "for which reason such Epistles and Gospels are appointed as may most easily instruct and lead us in the true paths of Christianity; that so those who are regenerated by Christ, and initiated in His faith, may know what virtues to follow, and what vices to eschew." "For all these holy times we have Epistles and Gospels very proper and seasonable; for not only on high and special days, but even in those also that are more general and indifferent, some respect is had to the season, and the holy affections the Church then aims at: as mortification in Lent; joy, hope, newness of life, &c. after Easter; the fruits and gifts of the Spirit, and preparation for Christ's second coming, in the time between Pentecost and Advent." The Epistle is always read first, being the word of the servant, and because our Saviour's disciples went before His face to every city and place whithersoever He would come. When it is ended, the curate is directed by the Rubric to say "here endeth the Epistle;" then the Gospel is read, the people all standing; and when the priest announces it, the people are directed to say or sing, "Glory be to thee, O Lord." We stand at the reading of the Gospel, to show the reverential respect that we profess for the Son of God; because in it we always hear something that He did, spoke, or suffered in His own Person. The priest who reads the Gospel does not say, "here endeth the Gospel;" because the Nicene Creed, which immediately follows, is a full confession of the truths of the gospel, and a continuation of it.

THE NICENE CREED.

THE RUBRIC directs that, "the Gospel ended, shall be sung or said the Creed following; the people still standing as before." This Creed is placed immediately after the Epistle and Gospel, as the Apostles' Creed is placed after the Scripture Lessons; because they are both founded on the doctrine of Christ and His apostles. "And herein," says Dr. Comber, "we follow St. Paul's method, that as in the gospel we have 'in the heart believed unto righteousness,' so in the Creed we 'confess with our mouths unto salvation.'" It is called the NICENE CREED, because it was framed and sanctioned as far as the words "I believe in the Holy Ghost," by the first general Council, which met at Nice in Bythinia, in the year 325. It is also sometimes called the CONSTANTINAPOLITAN CREED; because at the second general Council, held at Constantinople, in the year 381, the remainder was added, in order to counteract and confute the Arian and Macedonian heresies. It was not intended to be a *new* Creed, but only to be a fuller explication of some of the articles which had been denied by several of the early heretics. A canon of the provincial council of Toledo directed the church of Spain to repeat it before the people drew near to the communion, "that the breasts of those that approach to those dreadful mysteries may be purified with a true and right faith."

EVER SINCE the year 339 this Creed has been received and used in both the Eastern and the Western churches. It was God's command that no uncircumcised person should eat the Passover; and following this rule, the primitive church never celebrated the Christian Passover until all unbaptized and unbelieving persons had been solemnly excluded. And as they never administered the communion to any but those of the right faith, so they used this Creed as the touchstone to try if they held the right faith and might stay to communicate. The fitness of this Creed may be asserted for other

reasons. In this sacrament we *renew* our baptismal vow, of which *the belief of all the articles of the Christian faith* is the foundation; we must not, therefore, be admitted until we have declared that we stand firm in the belief of these articles. As the Eucharist is the highest Christian mystery, and the believer's most sublime privilege on earth, we must not only hold the general Creed, but shew ourselves free from every heresy, and to be in the strictest unity with the holy catholic church. And lastly, "since this ordinance is the highest exercise and noblest trial of our faith, wherein we are to raise up our minds above the sensible objects, to believe that which our bodily eyes do not see, and to receive all the benefits thereof by faith alone; it is hugely necessary that we should first train this grace, by employing it on spiritual objects, that in this divine office it may make a better flight." Any doubt or hesitation in any of the articles of the Christian faith will make us unworthy receivers. We must, therefore, firmly believe the majesty of the Father whom we have offended; the deity, incarnation, passion, and resurrection of the Son, by whom we plead for pardon; and also the divine nature and sanctifying efficacy of the Holy Ghost, by whose help we are enabled to keep our baptismal covenant. This communion is the Christian's peculiar badge and covenant; in which we publicly avow the Lord Jesus to be our Lord and Master, and ourselves to be His disciples; and therefore we repeat the proper articles of the christian religion as the rule by which we have resolved to live; that we may overcome the accuser of the brethren by the blood of the Lamb, "and love not our lives unto the death."—*Rev.* xii. 11.

In the Revelations, the completion and the establishment of this Creed as a perpetual ordinance, is called the sealing of the servants of God in their foreheads. "And," says St. John, "I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it

was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. . . . After this I beheld, and lo, a great number, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb."—*Rev.* vii. 2-17.

"But how," says Mr. Galloway, "was the sealing accomplished? . . . . The faith and ecclesiastical constitution of the first twelve generations of the Church were solemnly sealed by the testimony of the Council of Constantinople, an *Eastern* Council, and therefore represented by an angel or messenger of God ascending from the *East.* The Creed of the Council of Nice was there completed in all its main points as we now hold it, by the addition of the article on the Holy Ghost. The doctrinal questions were settled, not by *argument,* but as at Nicea by *testimony* of the bishops concerning what the faith by them received from their fathers was and always had been. But their testimony sealed only the faith of their own generation, and of those which preceded it. It cannot serve as an *evidence* or *outward mark* of what the faith or constitution of the Church might afterwards become. Hence the subsequent multitudes saved from all nations are not represented as being of the number thus visibly marked and attested, though inwardly they might receive the Constantinapolitan Creed. The acts of that Council are a solemn witness of what the Church was only up to that time, and during the continuance of the generation which passed them.* The Council was assembled by the summons of the Emperor Theodosius, in the year 381, which is during the *currency* of the twelfth generation; and as an evidence, it reaches to the *close* of it. The form which this Council appointed for receiving back those who had fallen into heresy, is not unworthy to be noted.

Their last canon ordains: 'that the Arians, Macedonians, &c. shall be received after they have made profession of faith and anathematized their errors, *by the unction of the* Holy Spirit *and the Chrism; wherewith they shall be anointed on the forehead, the eyes, the hands, the mouth, and ears, at the pronouncing of these words,* This is the Seal of the Holy Spirit.'

". . . . Thus they perfected that great bulwark of the faith which we now hold under the name of the Nicene Creed; and which we read in our Communion Service just in the form in which they left it, with one little addition, which was afterwards introduced in the West [the words, *and from the Son*]. Thus was the great object of this council accomplished by confirming the belief of the Divine Personality of the Holy Ghost, as that of the Council of Nicea was accomplished by confirming the belief of the Divine Personality of the Son; in the One Godhead of the ever blessed Trinity. And rightly do we call it in its present form the *Nicene* Creed; for the council at Constantinople added nothing to the *faith* of the Council of Nicea, but only more exactly defined and guarded the same faith against another form of heresy. The Council of Nicea had in view the heresy of Arius, and framed their creed so as to guard the primitive faith against this novelty by an express acknowledgment of the Divine Person of the Son. The heresy of Macedonius was of later growth, and required to be met by a more express acknowledgment of the Divine Person of the Holy Ghost; which was nevertheless as truly acknowledged by the fathers at Nicea, though less necessary to be by them so formally defined. It is solemn to behold in the prophecy before us the ratification of the Holy Spirit appended to the faith thus defined, by calling it 'the Seal of the Living God,' whose triune nature it was its object to assert."

THE SERMON.

The Rubrick directs the Curate to declare what

holidays or fasting days occur in the week following to be observed; to give notice when the next communion is to be celebrated; to read briefs, citations, and excommunications. "And nothing shall be proclaimed or published in the church during divine service, but by the minister: nor by him anything but what is prescribed in the rules of this book, or enjoined by the Queen, or by the Ordinary of the place."

"THEN SHALL follow the sermon, or one of the homilies already set forth, or hereafter to be set forth, by authority."

"A WORD spoken in season how good is it!" It was appointed by antiquity that there should be sermons every Lord's day; but especially when the Lord's supper was administered. In the first ages of the church the bishop delivered his sermon from the steps of the altar; but the priests preached from a pulpit as at present.

THE OFFERTORY, AND SENTENCES.

AT THE conclusion of his sermon the preacher is directed by the Rubrick to "return to the Lord's table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion;" that is, according to the time occupied by the congregation in making their offerings. These are certain sentences suitable to the occasion, selected out of the Scriptures, authorising and encouraging the people to make an offering to God of their substance, and not to appear before Him empty. Oblations are a high part of God's service and worship; by which we honour Him with our substance, which is His bounty; and give Him a part of our goods as an homage or acknowledgment of His dominion over us, and that all which we possess and enjoy comes from Him. This duty of offerings or oblations was practised by the patriarchs before the Law, and by the Church under the Law; but, above all, it was confirmed by our Saviour in the Gospel. "Therefore," says He, "if

thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come *and offer thy gift*." It is impossible that the offering to which our Lord alludes can be a Jewish perishing rite; but it must be a perpetual obligation under the gospel.

WHOEVER doubts this doctrine, let him, says Bishop Sparrow, consider—"1. That there is the same reason for this duty under the gospel as there was under or before the law, God being Lord of us and ours as well as of them; and, therefore, to be acknowledged for such by us, as well as by them. 2. That all the rest of our Saviour's sermon upon the mount was gospel, and concerning duties obliging us christians; and it is not likely that our Saviour should intermix *one only* Judaical rite amongst them. 3. That our Saviour, before all these precepts mentioned in this His sermon, whereof this of oblations is one, prefaces this severe sanction,—whosoever shall break *one* of the *least* of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven; which could not be truly said concerning the breach of a Jewish outward rite. 4. That our Saviour hath carefully taught us there the due manner of the performance of this duty of oblations, like as He did concerning alms and prayers, and no man can shew that ever He did anywhere else; nor is it probable that He should here carefully direct us how to do that which was presently to be left, and was already out of force as this was, supposing it to be a Jewish rite. *We may then, I conceive, suppose it for a truth, that* OBLATIONS *are here* COMMANDED BY OUR SAVIOUR."

THE OFFERTORY is the gifts and oblations of *the people;* their own proper offering, oblation, or sacrifice, given to God for the maintenance of His public worship and His ministers. There is a distinction between the sacrifice of the people in the offertory, and the great christian oblation on the altar; and these two distinct

[illegible] onght never to be confounded together in our [illegible]. In the Liturgy these two oblations are decidedly distinguished from each other; the offerings of the people are made, and placed upon the holy table before the great christian oblation is commenced. Each has a service peculiar to itself; and the offertory service is commanded by the Rubric to be used every Sunday and holiday, whether or not there be a communion. Whilst these sentences are reading, the Deacons, if there be any present, the churchwardens or other fit persons, go round the pews and receive the oblations of the people "in a decent bason" or other vessel, which they bring to the altar rails, and deliver to the priest "who shall humbly present and place it upon the holy table." This is usually done silently, and ought to be performed reverentially; for it is *an act of worship* by the people; and in presenting their oblations the priest acts as *their* representative to God; and in *their name* he makes their offering unto Him. This worship is an acknowledgment that God is the creator and preserver of the world; and it is a public declaration that we owe all that we enjoy and possess to His bounty and goodness. Every offering or sacrifice is an outward visible *sign* of something invisible, by which that sign is signified. The *outward visible sign* in the offertory is money, which now represents the value of everything, and which is given for the maintenance of God's public worship and His ministers; and the *inward spiritual worship* is an ample and voluntary acknowledgment of God's sovereignty as the Creator of all things; that we receive all we possess from Him, and that we owe it all to Him.

In our liturgy the priest is directed to place the offerings of the people silently on the holy table, and they are afterwards commemorated in the prayer for the church militant; but in the Scottish communion office, the rubric directs the priest "humbly to present it before the Lord, and to set it upon the holy table, saying, Blessed be thou, O Lord God, for ever and ever: Thine, O Lord, is the greatness and the glory, and the victory, and the

majesty: for all that is in the heaven and in is Thine: Thine is the kingdom, O Lord, and Thou art exalted as Head above all; both riches and honour come of Thee, and of Thine own do we give unto Thee. Amen."[1] These are the words of King David, when, shortly before his death, he consecrated and offered to the Lord the gold and silver and other precious materials for the erection and ornaments of the temple which Solomon afterwards built. — 1*st Chron.* xxix. 6—15. This is a more solemn acknowledgment of God's bounty, and of our dependence on Him, than the silent oblation in the English office; but which might be privately supplied by the people when they give their offering.[2]

[1] This prayer is inserted at page 99 of a little manual, compiled by the Author, of "Family Devotions from the Book of Common Prayer, with Prayers at the Communion from Bishops Taylor, Kenn, and Beveridge." The 2d Edition was published in 1841, and is sold by Routledge, Soho Square.

[2] Comber's Altar; Sparrow's Rationale; Wheatley's Illustration; Palmer's Origines Liturgicæ; Scandret's Sacrifice the Divine Service; Christie's Vindication of the Oblation and Invocation in the Scottish Communion Office, with the Office affixed; Gate of Prophecy.

CHAPTER XXVII.

THE PRAYER FOR THE CHURCH MILITANT—THE EXHORTATIONS BEFORE AND AT THE COMMUNION—THE CONFESSION—THE ABSOLUTION—THE SENTENCES—THE SURSUM CORDA AND TRISAGIUM—THE PROPER PREFACES.

THE CHURCH MILITANT.

THE RUBRICK says—"And *when* there is a communion the priest shall then place upon the table so much bread and wine as he shall think sufficient." It is evident from this rubric that the church intends this prayer to be said at other times than when there is a communion; and the service used always to conclude with it, until during the last century subsequent to the Revolution, when, the love of many beginning to wax cold, it was omitted, and gradually suffered entirely to drop from the daily service. In the Communion Service, the priest himself is directed to place the elements on the holy table previous to beginning this prayer. These are sometimes placed on a small table within the rails previous to the service; and then they are taken by the officiating priest himself and set on the table; but some clergymen receive the bread and the wine from the hands' of an attendant, who comes up to the outside of the rails of the altar from the vestry, and delivers them into the priest's hands, who places them on the altar.

THE ALMS and the oblations of the people having now been placed on the altar and offered unto God, together with the materials of the Eucharistic sacrifice about to be offered, the priest calls on us to make prayers and intercessions. for the whole church militant here on earth.

The primitive church always used a prayer of intercession for the universal church; and in most other liturgies this prayer is placed after the consecration of the elements; but in ours after they have been set on the altar. The ancient Liturgy of Jerusalem prays for the whole church in the following words:—"Let us pray for the gifts that are offered to the Lord; that the Lord our God, receiving them upon His heavenly altar for a sweet-smelling savour, would send down upon us the divine grace and the gift of His Holy Spirit.

"LET US pray for the peace and tranquillity of the whole world, and of the holy churches of God.

"LET US pray for those who have offered these gifts, and for whom every one has offered or has in his thoughts; and for all the people that stand about the altar, for the remission of our sins, and the propitiation of our souls.

"LET US pray for every soul that is in affliction or calamity, and stands in need of the mercy and help of God; and for the conversion of those that are in error; for health to the sick; for deliverance to the captives; and for rest to our fathers and brethren who have gone before us. Let us all earnestly say, Lord have mercy."

AFTER THE example, therefore, of the primitive church, we pray for all the different states and degrees of which the church is composed; for kings and all in authority; for the whole body of the clergy and the people; that they may all in their several conditions and stations confess His holy name; agree in the truth of His holy word; and live in unity and godly love. Although these duties are to be done daily, yet the most proper time is at this holy sacrament; when we witness the universal love of Jesus, and when we are declared to be lively members of His mystical body, "knit together in one communion and fellowship" with our brethren. At no time can we more effectually intercede with God for the whole church than when we represent and shew forth Christ's most meritorious passion on earth; by virtue of which He redeemed, and He now ever pleads

for it in heaven. Christ's own sacrifice of Himself, which we now commemorate, was offered for the church of God (*Acts*, xx. 28); which is called the body of Christ.[1] But because the body without the spirit is dead, we therefore pray that He will be pleased according to His promise to send His Holy Spirit into His mystical body, that it may be continually supplied with vital influences (*John*, xiv. 16; xx. 22); so that He shall direct it unto all truth, preserve it from heresy; that all its members shall agree in the same judgment, and combine in the unity of the Spirit, to avoid schism; and that the affections of all its members may be joined in perfect concord, and tied together by the bonds of love and peace for the prevention of hatred, emulation, and wrath (*Eph.* iv. 3.)[2]

THE EXHORTATIONS.

WHEN THE priest gives notice that the holy communion will be celebrated on the following Sunday or holiday, he is directed to read an exhortation, to warn the congregation of the necessity of communicating; and seriously exhorting the unprepared to forbear; but inviting the humble and penitent. Our Lord neither fixed the time nor determined how often we should partake of His last supper; that so we may make it a

[1] Eph. v. 23; Col. i. 24.

[2] IN THE Scottish office this prayer concludes a little differently. It is the same until the conclusion of ours, when it proceeds:—"And we also bless Thy holy Name for all thy servants who, having finished their course in faith, do now rest from their labours. And we yield unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy saints who have been the choice vessels of Thy grace, and the lights of the world in their several generations: most humbly beseeching Thee to give us grace to follow the example of their steadfastness in Thy truth, and obedience to Thy holy commandments; that at the day of the general resurrection, we, and all they who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, &c.'"



free-will offering. Therefore the priest now exhorts us to come to this holy feast; and excites us to the duties of self-examination and thanksgiving; and reminds us of the great advantage we possess "if with a true penitent heart and lively faith we receive that sacrament;" but at the same time he warns us of the danger of receiving unworthily. He exhorts us to give most hearty thanks to God the Father for creation and preservation; to God the Son for redemption; and to God the Holy Ghost for sanctification; but especially to Christ for the institution of these holy mysteries. He exhorts us "to come holy and clean to such a heavenly feast, in the marriage garment required by God in Holy Scripture." The wedding garment is *charity* and holy obedience; and it is a necessary qualification depending upon our own wills, led and influenced by the grace of Christ. The church here determines the wedding garment to be holiness of life and purity of heart; and she exhorts us to examine ourselves until we see and hate our sins; and instead of the filthy rags of our own righteousness, that we adorn ourselves in pure and pious dispositions, which constitute that fine linen clean and white which is the righteousness of saints (*Rev.* xix. 8).

When the curate sees the "people negligent to come to the holy communion, instead of the former, he shall use another and more urgent exhortation." The first contains proper exhortations and instructions how to prepare ourselves; and the latter more urgently importunes us to come to the feast; and it is chiefly applicable to those who turn their backs upon the holy communion; more clearly shewing and reproving the many frivolous excuses which are made for abstaining from eating "the bread of God which cometh down from heaven, and giveth life unto the world."

THE EXHORTATION AT THE COMMUNION.

In the primitive church it was the custom of the faithful to testify their charity by mutual salutations,

or the kiss of charity, a short time before the administration of the Eucharist. But as the love of God gradually diminished, and the lusts of the flesh increased, this apostolical custom became extinct; and in our liturgy this exhortation is intended to supply its place. We are exhorted to a diligent examination of our own hearts; and the benefits to be derived are expressed in our Lord's own words when He alluded to this sacrament, which had not then been instituted (*John* vi. 54-56). The humbled and penitent sinner who believes in the incarnation, birth, passion, and death of the Holy Jesus, and who receives this bread and this wine in token that God hath given Christ for his sins, and relies on Him as his only Saviour, effectually receives all the benefits of His death and passion in the *spiritual* eating of Christ's body and drinking His blood. From this eating and drinking there flows a second benefit; that is, Christ's dwelling *in us* and we *in* HIM, or a blessed communion between Him and our souls; for He communicates of His fulness to us, and we open out our necessities to Him. This communion produces so close a union that God esteems us as members of His Son; lays our sin upon Him, and imputes His satisfaction to us; and, in consequence, the hope of pardon, the increase of grace, the assurance of the resurrection, and the expectation of eternal glory are derived to us. But since no praises of our lips can be sufficient, another method of making our thanks *continual* is prescribed in this exhortation; by glorifying God in our lives. And the manner of effectually accomplishing this is by resignation to His providence; and by obedience to His holy will and commandments.

THE INVITATION.

AT THE conclusion of the Exhortation the priest invites all those who truly and earnestly repent of their sins, and who are in love and charity with their neighbours, and intend to lead a new life, following the commandments of God, and walking henceforth in His

holy ways, to draw near *with faith*, and take this holy sacrament to their comfort. This is a warning that we are invited into Christ's more immediate presence; that the feast is now ready; and that the guests have been prepared by due instruction. The priest, who is the steward of these holy mysteries, invites us to draw near, clothed in the wedding garment; but it is only by faith that we can draw near to Christ; as St. Paul exhorts, "Let us draw near with a true heart in full assurance of faith [or with a fully assured faith]; having our hearts sprinkled from an evil conscience, and our bodies washed with the pure water" of baptism.—*Heb.* x. 22. Christ is assuredly present *in the midst* of the two or three there assembled; and in proportion to our faith He is ready to communicate to us His own most blessed body and blood for the preservation of our souls and bodies unto everlasting life.

THE CONFESSION.

THE RUBRICK here directs that "this general Confession shall be made in the name of all those that are minded to receive the holy communion by one of the ministers; both *he* and all the people *kneeling* humbly upon their knees." In this office the priest is directed to kneel only three times; and this is one of them. During the exhortation and invitation the people ought to stand; because they are not prayers, but exhortations addressed to themselves; to which we are to listen with reverential respect. But when we make confession of our sins, we are then to fall low on our knees; because we are then making most humble supplications to God. The death of Jesus is now about to be set forth in visible symbols, and we confess and bewail those sins which caused His sufferings; otherwise He might seem to suffer for His own sins, instead of for ours, and in our stead; for we daily crucify Him afresh in our constant, hourly transgressions, and put Him to an open shame. This confession commences with four most comprehensive titles shewing the great-

ness and the goodness of God; and it directs us to bewail our manifold sins by thought, word, and deed. For it has been justly said, "the heart in which Jesus should lodge; the mouth by which He should enter; and the hand by which we should receive Him, all of them are *defiled;* and Solomon tells us that for every secret thought,—Christ, that for every idle word,—St. Paul, that for every evil deed,—God will bring us into judgment[1]; let us now therefore prevent that, by considering and judging ourselves;" for we must give account for all these things in the day of judgment.

After having confessed and bewailed our sins, we cry for mercy; "and He that commands us not to see our enemy's beast lie under his burden without relief, will never suffer our poor souls to perish under this our grievous burden; but will pity and help us." He is a most merciful Father, and the fountain whence all pity flows, and will forgive us our sins not for our righteousness but for Christ's merits, whose death and passion are here set forth; and who has so purchased mercy for us as to satisfy divine justice. "Wherefore we may most cheerfully ask a pardon in His name, even for all that is past, because He hath deserved mercy for all the world if they will receive it; and there are millions of souls now in heaven that once lay under as great a burden as we now do; who, making their confession and supplication in His name, have for His merits sake been advanced to a state of glory." But along with forgiveness, we must also petition for grace to amend our lives, and be kept from sin in future; and that "we may serve and please Him in newness of life."

THE ABSOLUTION.

The people continue in humble prostration; but the priest, who is God's ambassador, *stands up* to shew his authority; and, turning to the people in his master's

[1] Eccles. xii. 14; St. Matt. xii. 36; 2 Cor. v. 10.

name, he assures all those who with true faith turn unto Him, of forgiveness of sins. There cannot be a fitter opportunity for the priest to exercise the authority committed to him than when so many penitent sinners are begging for mercy, and the removal of the indignation and wrath of God. As He sent Nathan to David, so He now sends His representative to us to say, "the Lord also hath put away thy sin; thou shalt not die" eternally (2 *Sam.* xii. 13). The absolution invigorates the dejected penitent, comforts him with the assurance of pardon, and gives him full confidence towards God that He will fulfil all His promises. We steadfastly believe, therefore, that upon our sincere repentance we are absolved from all our former offences; and that God will assist us with His grace to serve and please Him in newness of life. All the benefits of sacerdotal absolution depend on our believing the word and promises of God, which are its foundation. "Let it," says Dr. Comber, "cheer your hearts, ye contrite ones, to hear this blessing from your spiritual father; for behold it contains all that you need or can desire. Are you miserable? here is *mercy;* are you sinful? here is *pardon;* are you liable to punishment? here is *deliverance;* are you desirous, but unable to do good? here is *strength* and *confirmation;* are you fearful of death and hell? here is *heaven* and *everlasting life:* and all this asked of God by one that He hath commissioned to make this prayer; so that your only care is, that your repentance be such as your minister believes it to be; and then his absolution shall certainly be confirmed in the high court of heaven, and not one word thereof shall fall to the ground."

Of the several forms of Absolution in the Book of Common Prayer, Bishop Taylor observes: "The rare temper and proportion which the Church of England uses in commensurating the forms of absolution to the degrees of preparation and necessity. At the beginning of the Morning and Evening Prayer, after a *general* confession, there is a form of absolution in *general declara-*

tive, and by way of proposition. In the office of the Communion, because there are more acts of piety and repentance previous and presupposed, then the Church's form of absolution is optative [that is, expressive of desire], and by way of intercession. But in the visitation of the sick, when it is supposed and enjoined that the penitent shall disburthen himself of all the clamorous loads upon his conscience, the Church prescribes a *medicinal* form by way of delegate authority, that the parts of justification may answer to the parts of a good life. . . . . So that the Church of England in these manners of dispensing the power of the keys does cut off all disputings and impertinent wranglings whether the priest's power were judicial or declarative; for possibly it is both; and it is optative too and something else yet, for it is an emanation from all the parts of his ministry; and he never absolves but he preaches, or prays, or administers a sacrament. For this power of remission is transcendant, passing through all the parts of the priestly offices; for the keys of the kingdom of heaven are the promises and the threatenings of the Scripture, and the prayers of the Church, and the word and the sacraments; and all these are to be dispensed by the priest, and these keys are committed to his ministry; and by the operation of them all he opens and shuts heaven's gates ministerially, and therefore St. Paul calls it the *word of reconciliation*, and says it is dispensed by ministers as by ambassadors or delegates; and therefore it is an excellent temper of the Church so to prescribe her forms of absolution as to shew them to be the results of the whole priestly office, of preaching, of dispensing sacraments, of spiritual cure, and authoritative deprecation."

THE SENTENCES OF SCRIPTURE.

FAITH IS as necessary in an acceptable communicant as repentance; and none ought to come to this christian sacrifice without the shield of faith. No one can repent kindly whose heart is not softened with the hope of

mercy; and none can give thanks to or delight in his Saviour who entertains a doubt whether or not he shall receive any benefit by His death. Before we feast at His holy table we must remove all fears, misgiving thoughts, and despair. For this reason the Church has subjoined four sentences to the absolution, as a confirmation of it; and they contain the very marrow of the gospel, overflowing with sweet and powerful comforts, which will entirely banish all the clouds of sorrow and despair. We come unto Christ in baptism, when we are washed from original sin and are made His soldiers and servants; we come unto Christ by faith, without which it is impossible to please Him; we come unto Christ by repentance and newness of life; we come unto Christ by prayer, by hearing His holy word, and by receiving the holy sacrament. We travail under the guilt of much actual and oft repeated sin; nevertheless, although we be the chief of sinners, yet Christ Jesus came into the world expressly to save sinners, and to be an Advocate with the Father, to propitiate and bring us near unto Him.

THE SURSUM CORDA AND TRISAGIUM.

We now enter upon the most solemn part of the Communion Service, after the preparatory lessons and prayers; for it is here that the mystical and solemn prayer of thanksgiving, of blessing, and of commemoration commences. Addressing the communicants, the priest says, *Lift up your hearts;* set your affections on heavenly things; for we are dead to sin and our old man is crucified by baptism, and our life and its pleasures are hid with Christ from the world; but we are united with Christ in God, our conversation being in heaven. The congregation immediately consent, and say, *We lift them up unto the Lord.* Again, the priest invites us *to give thanks unto our Lord God;* and we reply, *It is meet and right so to do.* Then, turning himself to the altar, the priest addresses God, saying, *It is meet, right, and our bounden duty that we should at all times, and*

in all places, give thanks unto Thee, O Lord. This part of our office is purely primitive, and an abridgment of the Liturgy of Jerusalem; and now all present, apprehending by faith that they are united with the church triumphant, join them in singing "the triumphal hymn to His exalted glory; shouting, glorifying, and crying aloud," with the angelic host, Holy, holy, holy, Lord God of hosts, &c. Although our bodies are on earth, yet in this seraphic hymn, with the spirits of just men made perfect and the whole host of heaven, we adore and magnify our Creator, Redeemer, and Sanctifier. This hymn is called the *Trisagium,* from the word *holy* being thrice repeated in imitation of the heavenly host.—*Isaiah,* vi. 1-3 ; *Revel.* iv. 8.

IN THE LITURGY of Jerusalem, the lifting up of the heart is in the precise words of our office; but the latter part is longer than ours: It is—"It is very meet, right, and our bounden duty to praise Thee, to bless Thee, to worship Thee, to give thanks to Thee the Maker of all creatures visible and invisible, the Treasure of eternal good things, the Fountain of life and immortality, the God and Governor of the universe; to whom the heaven and the heaven of heavens sing praise, with all their hosts: the sun, and moon, and the whole choir of stars; the earth and sea, and all things that are in them: the angels, archangels, thrones, dominions, principalities, authorities, and tremendous powers: the many-eyed cherubim, and the seraphim with six wings, who with twain cover their faces, and with twain their feet, and with twain they fly, crying one to another with never-ceasing and uninterrupted shouts of praise, saying,—

People. HOLY, holy, holy Lord of Sabaoth, heaven and earth are full of thy glory.

HOSANNA in the highest: Blessed be He that cometh in the name of the Lord: Hosanna in the highest."

THE PROPER PREFACES.

THEN FOLLOW proper prefaces for the great festivals, which are all to be repeated for seven days after, except

that for Whitsunday, which, because Trinity Sunday occurs on the seventh day and has its own preface, it is only to continue six days. The subject matter of these feasts is of so high a nature, and so nearly concerns our salvation, that the Church thought one day too little to meditate on them and to praise God for the deliverance of our souls by the blessings commemorated on these occasions. And therefore she has appointed a special thanksgiving for the birth of our Redeemer; for His mighty resurrection; for His glorious ascension; for the sending down the Holy Spirit for our comfort, guide, and support; and for the feast of the Holy Trinity, on one day only, in thanksgiving for this great mystery in teaching us to pray to the Father, in the name of the Son, and through the assistance of the Holy Spirit.[1]

[1] Comber's Temple; Palmer's Origines; Wheatley's Illustration; Hole's Lectures; Sparrow's Rationale; Bishop Rattray's edition of the Ancient Liturgy of the Church of Jerusalem, 1744; Bp. Taylor's Works.

CHAPTER XXVIII.

THE PRAYER OF HUMBLE ACCESS—THE PRAYER OF CONSECRATION—THE BENEDICTIONS, OR COMMUNION.

THE PRAYER OF HUMBLE ACCESS.

THE PRIEST, who has hitherto *stood*, as representing Christ, is now directed to *kneel*, and say in his own name and in the name of all present, the prayer of humble access. We disclaim the filthy rags of our own righteousness; but we trust entirely to the mercies of God and the merits and righteousness of Christ. But lest our late rejoicing might produce in our minds too great confidence, the Church here checks our presumption with an act of humility. There is something similar to this prayer in all the ancient Liturgies; and this of ours approaches nearest to the liturgy of St. James, which says: "We come to this divine and super-celestial mystery, unworthy indeed, but relying on thy goodness. . . . . Turn not away from us sinners who are celebrating this dreadful and unbloody sacrifice; for we trust not in our own righteousness, but in thy bountiful mercy, &c." In conclusion, we beg for divine grace, to receive the holy sacrament rightly and with humble thanksgiving; that our sinful bodies may be cleansed, our souls washed and purified, and both soul and body nourished and inseparably united to our blessed Redeemer, evermore dwelling in Him and He in us.

THE PRAYER OF CONSECRATION.

GOD has now provided His own dear Son as the Lamb,

the very Paschal Lamb, for the burnt offering; whose blood having been shed, it is so efficacious there is now no need of any other; but only of this *unbloody* sacrifice to be offered in memorial of that great sin-offering which took away the sins of the world. Christ Himself therefore appointed these creatures of bread and wine to signify, to represent, or to be the symbols of His body broken and of His blood shed; and He ordained that as they express so great a mystery, they shall have a peculiar consecration. "There are," says Dr. Comber, "some parts of this office which may upon some occasions be omitted; but this must never be left out, it being the most ancient and essential part of all; some learned men do believe that the apostles themselves in their daily communions did ever use the latter part of this form, from 'who in the same night;' and it is most certain that no liturgy in the world hath altered that particular." In the English office the consecration is made by the rehearsal of our Lord's words of institution, and it is so in the Roman office; but in the Scottish, the descent of the Holy Ghost is invoked on the elements, to complete the consecration. It is not the power of the priest, nor the faith of the people, but the efficacy of the Author and Finisher of our faith, that makes the elements become sacramentally His body and His blood. "The holy sacrament of the Lord's supper," says St. Chrysostom, cited by Bishop Sparrow, "which the priest now makes is the same that Christ gave to His apostles. This is nothing less than that. For *this* is not sanctified by men, but by Him that sanctified *that;* for as the words which God our Saviour spake are the same which the priest now uses, so is the sacrament the same." Again, "Christ is present at the sacrament *now* that *first* instituted it. He consecrates this also: it is not man that makes the body and blood of Christ by consecrating the holy elements, but Christ that was crucified for us. The words are pronounced by the mouth of the priest; but the elements are consecrated by the power and grace of God. THIS IS,

saith He, MY BODY: by this word the bread and the wine are consecrated."

THE BLOODY sacrifices of bulls and of goats were types of the one great sacrifice; but they ceased when that blood was shed which could take away sin. Baptism was instituted instead of the bloody rite of circumcision; and the commemorative sacrifice of bread and wine instead of the bloody typical sacrifices of the law. In respect of this bread and wine, St. Paul says we partake of the table of the Lord, and eat of the altar (1 *Cor.* x. 20, 21); and he compares this eating and drinking to the sacrifices and sacrificial feasts of the Gentiles; but there would be no parallel between them unless the Lord's supper were also a sacrifice as well as a sacrament. Under the law the sacrifices were first offered to God by the priest upon the altar; and then both priests and people ate of them as being entertained at the table of the Lord, and as a sign and token that they had been accepted by Him and been reconciled to Him. In the same manner our Lord ordained that His body and blood should be first offered up in sacrifice to God, in resemblance and figure on the altar; and then to be eaten and drank from the holy table afterwards. He offered or sanctified Himself at the last supper, and was slain the next day on the cross; and He perpetually offers up in heaven the sacrifice of Himself once made on earth, in the presence of God the Father, to interpose between His wrath and our sins. He likewise ordained priests on earth to represent His Person, and to offer the commemoration or memorial of the same sacrifice under the symbols of bread and wine, which He said *are*, signify, or represent His own body and blood; and which shew the close relation between this sacrifice on earth and that which He performs Himself in heaven. All things are done here according to the pattern of things in heaven; and He grants us to eat the materials of the sacrifice as a sacrament, which had first been offered to Him as a sacrifice, and then received back as a spiritual gift from Him.

"THE VOLUNTARY oblation," says Bishop Jolly, "of our divine Redeemer, who, of His unspeakable love, gave Himself in the Eucharist a free-will offering, to be by His death a sacrifice of atonement for the sins of the whole world, is feelingly expressed by St. Gregory Nyssen. . . . . 'He whose life no man could take from Him, ordering all things at His own disposal, did not wait till the traitors' paction should take effect, nor tarry till the nocturnal band advanced to take Him as a thief, nor delay till Pilate should pronounce his iniquitous sentence. Precluding such deeds of wickedness from seeming to have any part to act in man's salvation, He, before their commencement, by His sacerdotal act of efficacy inscrutable and unutterable, presented Himself an offering and a sacrifice for us; Himself [being] as well the Priest as the Lamb of God that taketh away the sin of the world. If it be asked, where did He this? It was when He made His own body and blood meat and drink to His attendants. Then, of His own free will, in mystery ineffable, He offered the sacrifice of Himself.' Thus clear and pathetic is the holy man, as were all the ancients, upon this most important point of our Lord's merciful and gracious economy towards our redemption, by making the voluntary oblation or sacrifice of Himself under the symbols of bread and wine; and calling them, and in *effect* making them, His body and blood, broken and shed; while His natural substantial body, with His blood in His veins unbroken and unshed, stood divinely ministering and as yet untouched by any hostile hand. . . . Therefore 'in the Eucharist our blessed Redeemer suffered and died *in will;* and on the cross He suffered and died *in deed.*'"

IN EVERY sacrifice and sacrament, there must be an outward and visible sign of an inward and invisible grace and worship. When the covenant of grace was made with Adam, and when it was renewed with the Mosaic church, God specified the outward visible sign in every sacrifice, with its corresponding invisible grace; and in like manner, when the typical was to be changed for the

commemorative sacrifice, Jesus Christ appointed the creatures of bread and wine to be the outward visible signs of the invisible grace of the remission of sins and the spiritual food of our souls. These creatures of bread and wine are brought to the altar, and by the manual ceremonies which the Rubric directs they are offered before God. The priest holds them up before God, breaks the bread and pours out the wine; and so he makes a memorial to God of Christ's body torn with nails upon the cross, and of His blood shed for us by the Roman spear. The priest lays his hands on both the bread and the cup; and so he signifies and represents that the sins of the world were laid on Christ, because He undertook them in the covenant of grace. These manual rites, therefore, are the *outward visible* parts or things in the great worship of God, the Christian sacrifice.

ALONG with the outward sign or symbol there is an *inward* or invisible thing, which the other signifies or represents. The priest has offered the visible signs or symbols of the body and blood of Christ as the appointed plea and manner in which we beseech the covenant of grace from God, as an acknowledgment of His infinite justice and mercy in accepting Christ as an atoning victim for the ransom of fallen man. This was the internal literal worship of the Jewish sacrifices; and they were their claims to the benefits of the covenant made with Abraham and Moses in behalf of the people of Israel. They were also acknowledgments of God's justice and mercy in accepting, as they thought, the blood of the creature instead of the owner of the animal; but which was only a type of the Lamb slain from the beginning. But St. Paul says "it is not possible that the blood of bulls and of goats should take away sin; . . . . for in burnt-offerings and sacrifices [as such] thou hast had no pleasure. . . . . Then said He [Christ] I come to do thy will, O God" (*Heb.* x. 3-10), as evinced in the sacrifice of His human body; by which we are atoned for, sanctified, purified, and so are made holy. This

is, therefore, the *internal* worship of the Christian sacrifice as it was offered by Jesus in the truth; and as it is offered by His representatives the christian priests, on earth, in commemoration, image, or resemblance. God will have a material offering, a priest, and an altar, instead of words however humble, sublime, or grateful; because in them he beholds the commemoration of the sacrifice and death of God the Son, who "hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour."—*Eph.* v. 2.

IT CANNOT be doubted that the christian worship and the christian religion sprung out together from the same divine Fountain and Head, that is, from Jesus Christ; for no other foundation can any man lay. He is the Founder and the Foundation; the Priest and the sacrifice; He began the first great christian worship by appearing with God for us as the Lamb slain from the fall of Adam; where He graciously undertook the great work of man's redemption by offering Himself in heaven to God the Father, so as to become our High Priest and sacrifice. Although He was consubstantial and coequal with God the Father, yet He graciously humbled Himself to become our everlasting high priest to the Father; to lie under the sentence of death in heaven from the beginning; and in the fulness of time to become a sacrifice upon earth. And therefore by this means He gave the beginning to the Patriarchal, Mosaic, and Christian priesthood and worship. Had not Adam fallen, there would have been no sacrifice, nor priesthood, nor altar; for these are all built upon that original sin, and they are all appropriated to God, who has been offended; and to a covenant made in consequence of Adam's offence, and upon the priesthood and death of our mediator Jesus Christ. Whatever may be the nature of the worship which we shall perform in the kingdom of glory, we may be certain that there will be no longer either priest or sacrifice; for then "the Lamb which is in the midst of the throne shall

feed them; and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes;" "for the *former* things are *passed away*."

In all references to the kingdom or church of Christ, the prophets of the Old Testament, and even our Lord Himself, spoke generally in a mysterious and mystical manner. Even in the institution of the Lord's Supper, His apostles did not understand His meaning; because they could neither comprehend nor believe His priesthood, sacrifice, and death. No sooner, however, did He send the Holy Ghost with all His gifts, than their ignorance on this subject vanished away, and their understandings became enlightened; and wherever there was a congregation of the faithful, heaven and earth appeared to have been united. From the fall of Adam, the bodies of all the sacrifices offered to the true and living God by the appointed priesthood the primitive church clearly saw to have been the types and representations of Christ's body; that the blood of the creature offered at God's altar represented the blood of the Son of God; that the high priest under the law represented Christ, the everlasting high priest; that the lamb which was offered every morning as the daily worship of God, and also the lamb at the passover, represented the Lamb of God slain from the foundation of the world; that the bodies of those sacrifices which were burnt without the camp, represented Jesus who suffered without the gates of Jerusalem; and that the blood also of all the Jewish Covenant sacrifices, which was sprinkled on the people or on the altar, but especially that blood which the high priest annually carried into the holy of holies, typified and represented the blood of God which was shed for the sins of the whole world, and which is now sprinkled on us in baptism (*Acts*, xx. 28; *Heb.* xii. 24; 1 *Peter*, i. 2.)

There is no doubt that Christ, who built the house of God, the Church, would appoint with His own sacred lips the matter and the manner in which His followers were to worship God; as He had by the lips of Moses taught

His own peculiar people. And He did so in His last passover, when He instituted the christian oblation; when, taking bread and wine into His most holy and pure hands, He declared the bread to be the sign or representation of *His body given for them;* and the wine to signify *His blood shed for them for the remission of sins;* and also to be *the New Testament in His blood*, or a new religion ratified by His blood. He thus taught that the new oblation of the gospel which the Christian Church makes to God in the Lord's Supper, is the great christian sacrifice or offering to be offered for ever in remembrance, or memorial, or commemoration of Him, as He offered Himself.

ALL THE reformed churches acknowledge that our Lord's words of institution—"this is my body," "this is my blood"—are figures of speech; where the *sign* is called the *thing* which it *signifies*. Our Lord's meaning, therefore, certainly was, this bread is that which represents my body; and this wine is that which represents my blood. There must, therefore, be some resemblance; something in which they agree; something in which the sign has an analogy to the thing signified; and their agreement and resemblance consists in Christ's real body and blood having been, as well as the representations of them now are, both sacrifices or oblations to God the Father. As Christ's body and blood were an oblation once offered, which all parties acknowledge; so in order that His figurative language may be true, bread and wine, the symbols of His body and blood, must also be an oblation offered unto Him. The plain sense and meaning, therefore, of Christ's words are,—this bread is the representative of my body; and this wine is the representative of my blood. There is no reasonable doubt but that bread and wine are to us what the paschal lamb was to the Jews—a sacrifice to God, and a sacrament to the people. The remains of the sacrificed lamb or passover were upon the table before their eyes; it had been offered in sacrifice in the temple as a type of the Messiah; its blood had been sprinkled upon the

altar; and Christ with His disciples had eaten it as a sacrament of communion with God. The body of that lamb *was*, or *it represented* Christ's body under the law, which had been offered to God in sacrifice; and Christ was their Passover as well as ours. After having eaten the paschal lamb, our blessed Lord took bread and the cup into His holy hands, and declared that they *were that* which they signified, or that they *represented* His body and His blood of the New Testament Covenant, or Law. It appears, therefore, when the time and the circumstances are considered, that the bread and the wine are to us that which the lamb was to the Jews; first, a sacrifice, oblation, or offering to God; and then, a sacrament or feast to be eaten and drank by the people.

In the prayer of consecration the priest commemorates God's mercy in giving His Son to die for us; the all-sufficient merits of His death; and His command for making this offering in remembrance of Him. Whatsoever the priest now says or does reminds us of something on which to exercise our faith. The bread and the wine set apart for consecration remind us of God's eternal purpose and determinate counsel to offer up God the Son a sacrifice for the sins of the whole world. The priest officiates alone; none of the people ought either to repeat the prayer after the words, "who in the same night, &c.," or in any way to assist him; and this reminds us that Christ trode the wine-press of God's wrath *alone*, and that He *alone* accomplished the work of our redemption; no mere creature contributing anything towards it; we should therefore believe that He *alone* is our Mediator and Redeemer. When the priest pronounces the words, *who in the same night that He was betrayed took bread*, we are then by faith to behold the institution of the Lord's supper, and our Lord's distribution of it with His own blessed hands; breaking the bread should bring to our minds His grief and pain, His bitter agony and passion, His blessed body nailed to the cross on account of our sins and for

our salvation. When the priest lays his hands on the bread, saying *this is my body*, he shews that Christ "was wounded [or tormented] for our transgressions and bruised for our iniquities; [that] the chastisement of our peace was upon Him; [that] with His stripes we are healed, ... and [that] the Lord *hath laid* ON HIM *the iniquity of us all*:"[1] that He was delivered for *our* offences;"[2] that "He died for our sins;"[3] that "His own self bare *our sins* in His own body on the tree, that we being dead to sin [through holy baptism] should live unto righteousness; by whose stripes we are healed;"[4] and that he blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross—that is, by the atonement through His cross.[5]

WHEN THE priest takes the cup into his hands we can see by the eye of faith, Christ yielding up His spirit on the cross; His side pierced by the Roman spear; and the two distinct and miraculous streams of blood and water, the life and nourishment of the Church, the emblem of the two sacraments, issuing from the wound. This sacrament not only shews forth the death of Christ; but the *manner* of it, by the shedding and separating of His blood from His body; for "without shedding of blood there is no remission of sins." By denying the cup to the laity, the Church of Rome does *not* shew forth the manner of Christ's death. His blood was shed according to the bloody types of Him under the law; and His blood was *separated* from His body at His death. He ordained the symbols of His body and blood to be separated in the sacrament; and, as if foreseeing the sacrilege of the Roman church, He commanded *all* His disciples to drink of it; and it is added that they *did all drink* of it.

1 Isaiah, liii. 5, 6.
2 Rom. iv. 253.
3 1 Cor. xv.
4 1 Peter, ii. 24.
5 Col. ii. 14.

When we hear the words of consecration, as they were pronounced by our Lord Himself, we are then steadfastly to believe that these symbols represent or signify that they are "verily and indeed our Lord's body and blood, for the strengthening and refreshing of our souls." Although the bread and the wine remain *the same* in nature, yet in mystery and signification, to our understanding and faith, and in power and effect, they represent the body and blood of Christ. •It is the descent of His spirit upon them which makes them His body and blood. Without faith the receiver of this sacrament can obtain no benefit; but faith cannot alter anything but ourselves. Christ made the bread and the cup the representatives of His body and His blood at the institution of this sacrament; and He still continues to make them such, when His priests do or offer what He offered and commanded to be done.

In this sacrament we receive spiritual food, to nourish and preserve that new or spiritual life which we received in baptism; and for "the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." This divine food is as necessary for our spiritual, as our daily bread is for our natural life. Its virtue proceeds wholly from the will and power of Christ who, by His Holy Spirit, sanctifies the natural elements, and makes them in power and effect His body and blood. This divine sacrifice is called by St. Paul "the communion of the body and blood of Christ;" because it communicates to those who worthily receive it all the benefits of His body and blood—that is, pardon of past sins on sincere repentance; fresh supplies of divine grace; and it is a principle of immortal life to our souls and bodies.[1] By partaking of this memorial sacrifice we secure a title to all the benefits which have been purchased by Christ; and we are thus made one body and one spirit with Him. Therefore, as our bodies are united to and

[1] St. Matt. xxvi. 28; St. John, vi. 53, 54.

nourished by His body, so He has given us a title to a glorious resurrection; and we shall be quickened by His Spirit which thus dwells in us.

THE COMMUNION.

As soon as the consecration is ended, the Rubric directs the priest who consecrated to receive first himself in both kinds; and then to proceed to deliver to the other clergy present within the rails; after that to the people also in order into their hands, all meekly kneeling. The lay communicants then draw near in faith and kneel down; but they do not help themseles; because as God is the Master and the Giver of the feast, He has appointed stewards of His mysteries, whom He hath made rulers over His household, to give them their meat in due season. The priest puts the bread into each person's hand, which the communicant ought to receive as if it was from the hand of God Himself; and the priest applies the merits of Christ's death to each person, which reminds the devout receiver that Christ died for him in particular, as well as for all men in general. In the primitive church the words of communion were simply the body of Christ, the blood of Christ, to which each person, as he received, said *Amen;* which meant, "I believe and receive it as such." It was afterwards enlarged to—"The body or the blood which was given and shed for thee, preserve thy body and soul unto everlasting life." Since the Reformation the last clause was added, "Take and eat this," which are Christ's own words in which He administered; and we are then taught to feed by *faith* on these holy mysteries as a feast upon this sacrifice, because it is not bodily but spiritual food. Thanksgiving is the natural fruit of faith; for no man can be really thankful unless he actually believes in Christ. We are therefore required to receive the symbols of His sacred body and blood on our knees; and by this bodily worship we shew that we discern the Lord's body, and that we believe that He is present in a sacramental sense. And we are

reminded that Almighty God, our Creator, Redeemer, and Sanctifier, is the only object of religious worship; that our blessed Redeemer is especially present in the midst of us, offering us His own body and blood; and therefore we exhibit *our faith*, and express our sense of His goodness and of our own unworthiness in the most humble posture. The devout communicant believes that Christ now dwells in him, and he in Christ; that Christ is one with him, and he with Christ; and that God has sealed the pardon of his sins in His own blood. In receiving the communion kneeling, there is not the least adoration of the symbols intended; for such senseless idolatry is abhorrent to the faith and practice of a Christian.

THE RUBRIC directs that the priest shall administer the body and the blood of Christ to *each* individual communicant, saying the same words to each; and particularly the word THEE, in each of the benedictions twice repeated, marks unmistakeably the intention of the church. But within a comparatively short time a custom which strikes at the doctrine of the church has been introduced, of administering to two or more persons at once, which of course requires the use of the plural pronoun *you* to be used. This is now done to save time and trouble to the clergy; but it was first introduced upon the Calvinistic principle that Christ died for the *elect* only; and those holding this antichristian principle thought it was improper to apply the benefits of the death of Christ to any one personally, lest haply he might not be one of the elect; but Christ died for all men, and has elected all men in baptism; therefore every one is a partaker in the benefits of His redemption. Our own church accordingly directs that the sacred symbols shall be administered to every one individually; because although Christ died for *all* men in common, yet He died for each person in particular.

IF THOSE clergymen who adopt this most obnoxious mode of administration would call to remembrance St. Paul's words, that rather than make a weak brother

offend he would eat no flesh whilst the world lasted, they would refrain from wounding the faith of conscientious communicants. I know that so much speaking is very exhausting, especially if the communicants be numerous ; but the clergy might save themselves much time and speaking by using only the first part of the form :— "The body of our Lord Jesus Christ which was given, or the blood which was shed for THEE, preserve THY body and soul unto everlasting life ;" omitting the remainder of the benediction. It has been objected that this would be a breach of the rubric ; and so it would, but it is not *so great* a breach as the practice of the double administration. He that eateth without a due persuasion of the lawfulness of that which he does, eats to his own condemnation, because he eateth not of faith ; and whatsoever is not of faith is sin (*Rom.* xiv. 23.) It is a hard matter for the laity to be compelled in the highest act of worship to act against conscientious persuasion, and thereby to be guilty of sin ; but let not the clergy flatter themselves that they are not partakers in the sin of the laity. Are they not rather the greater sinners of the two, by forcing the consciences of brethren whom they may perhaps esteem weak ; but nevertheless for whom Christ died? I desire to offer my grateful thanks to the vicar and clergy of the parish in which I reside for their kindness in administering to me singly, whilst using the double communion to others. And I have discharged my own soul by entering in the name of such of my lay brethren and sisters who have thought on the subject, and who adhere to this doctrine, a protest against the unrubrical and unlawful custom of double communion. I beseech you, therefore, fathers in Christ, by the mercies of God, that ye put on as the elect of God, bowels of mercies, kindness, long-suffering, forbearing one another[1] in this thing ; and either to return to the injunctions of the church, or to shorten the form of benediction as described above. It is not a light matter ;

[1] Rom. xii. 1 ; Col. iii. 12, 13.

for it presses on the consciences of the faithful among the laity; and you must answer for the sin of weak brethren when the Chief Bishop makes inquisition for the blood of His people. We justly blame the Roman church for sacrilegiously depriving the laity of the cup; but here is virtually a greater privation, which may lead to as fatal consequences.[1]

[1] Comber's Companion to the Altar; Scandret's Sacrifice the Divine Service, Sparrow's Rationale; Bishop Jolly on the Eucharist; Wheatley's Illustration; The Liturgy of the Church of Jerusalem, printed 1744; Bishop Rattray's Covenant, &c.; Palmer's Origines Liturgicæ.

CHAPTER XXIX.

THE POST COMMUNION—THE LORD'S PRAYER—THE TWO COLLECTS——THE ANGELIC HYMN—THE BLESSING—THE OCCASIONAL COLLECTS.

WHEN ALL have communicated, the priest is directed to return to the holy table, and reverentially to place upon it what remaineth of the consecrated elements, and to cover the same with a fair linen cloth.

THE CHURCH does not permit us to depart from the table of the Lord abruptly; but she has provided forms of praise and thanksgiving, in imitation of our Lord at the institution; when He repeated that beautiful prayer which St. John has recorded in the seventeenth chapter of his gospel; in which He prayed for the unity of the Church, and for the sanctification of His apostles and their successors to the end of the world. Neither prayed He for them alone; but for all of us of the laity which shall in all ages believe in Him, that we may be sànctified also through their word and ministry. He also, with His apostles, sang a hymn, which it is supposed was the usual paschal hymn, called the Hallel or Hallelujah, which comprised the 113th to the 118th Psalms.

THE LORD'S PRAYER.

THE LORD'S own prayer is placed in the first entrance to this part of the office; because it cannot any where be so properly used; and because it was the custom of the primitive church. The doxology is now used; because the office is eucharistical, or a giving

of thanks and praise. In setting forth in this sacrament the meritorious death of our Lord Christ, we have received Him; and we know that unto as many as receive Him, He gives them power to become the sons of God.

THE TWO PRAYERS IN THE POST COMMUNION.

To close up the service of this heavenly feast, our church has piously provided us with suitable prayers and praises, after the example of our blessed Lord; and for His acceptance of the foregoing Eucharistic sacrifice. In the first communion service of Edward VI. the first of these prayers made a part of the prayer of *invocation* which immediately followed the prayer of consecration; but under the influence of the foreign Calvanistic divines, "it was," as Wheatley says, "thrown into an improper place; as being enjoined to be said by our present Rubric in that part of the office which is to be used after the people have communicated; whereas it was always the practice of the primitive christians to use it during the act of consecration. For the holy Eucharist was from the very first institution esteemed and received as a proper sacrifice, and solemnly offered to God upon the altar before it was received and partaken of by the communicants. In conformity whereunto, it was Bishop Overall's practice to use the first prayer in the post-communion office between the consecration and the administration, even when it was otherwise ordered by the liturgy."

The holy communion is a sacrifice of praise and thanksgiving; and in the Jerusalem liturgy it is called "this tremendous and unbloody sacrifice." But Christ did not abolish sacrifice when He instituted the Christian oblation; He only changed the kind of it, from the bloody sacrifices under the law to the pure offering of Malachi, representing the unbloody sacrifice of the body and blood of Christ. Indignantly rejecting the polluted offerings of the Mosaic church, the prophet says, in the name of God,—" For from the rising of the sun, even unto the going down of the same, My Name shall be

great among the Gentiles; and in every place incense *shall be offered* unto My name [in spirit and in truth; lifting up holy hands; with the prayers of all saints as incense;] and *a pure offering:* for my name shall be great among the heathen, saith the Lord of Hosts."[1]

THE JEWISH bloody sacrifices all pointed *forward*, as our *unbloody* memorial points *backward* to that sacrifice *once* for all offered on the cross, which purged our conscience from works deserving death; and in this prayer, therefore, we earnestly desire God "mercifully to accept this our sacrifice of prayer and thanksgiving." Under the law, a thank-offering required a material gift or oblation; which was "unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil of fine flour fried." In this our commemorative sacrifice the Church regards the elements of bread and wine as the material offering; and the priest now does that which Christ Himself did at its institution. The priest offers the memorial of Christ's body and blood by the manual rite of taking the bread and the cup into his hands, and then laying his hands upon them; but God requires now no other sin-offering than that which God the Son made once for all; only a body hath He prepared us (*Heb.* x. 5). Therefore St. Paul beseeches us by the mercies of God to offer that body up which Christ has redeemed as a living sacrifice, holy and acceptable unto God, as our reasonable service; so as we shall be no longer conformed to the sinful ways of the world; but to be transformed to faithful obedience by the renewing of our minds unto holiness of life (*Rom.* xii. 1-2). When we consider that Christ offered up His body for us, to offer up ours in return is only "our reasonable service." By St. Paul's direction, therefore, the Church enables us in the first of the post communion prayers to make an oblation of ourselves, our souls, and bodies; but which,

[1] Malachi, i. 2; John iv. 21-23; 1 Tim. ii. 8; Rev. viii. 3.

in the Scottish office and in that of Edward VI., is made by this same prayer which is placed as an invocation after the prayer of consecration.

WE HAVE many reasons and inducements for our thus consecrating ourselves to God; for our Lord Jesus offered up His body and soul to deliver us from everlasting punishment; and having bought us with the price of His own blood, we must not consider ourselves any longer to be our own, but His servants. In this sacrament He gave Himself *to us*, to be with us and to dwell *in us;* it is therefore but reasonable that the gift should be mutual; to dedicate our bodies as His temples, and our souls to be the undivided depositories of holy thoughts. He is our Saviour, and we have chosen Him for our leader and guide; and we are bound to yield ourselves wholly, even unto death, by obedience to His commandments. As God has no equal so He will have no rival; therefore all the members of our bodies, and all the powers and faculties of our souls, must be dedicated to His service; for so long as any of these remain under the bondage of sin we cannot be entirely His servants. The reason of our making this offering is that we may, as rational beings, present a *living* sacrifice of all our *inordinate* affections to the will of God, by living a godly, righteous, and sober life. After having been dedicated to God, first in baptism, and now by our own act, and having been purified by the blood of Christ, we should never use our faculties as the servants of sin, nor the members of our bodies any more as the instruments of unrighteousness. We engage and resolve to mortify and destroy all our carnal lusts; and to be living—that is, lively, vigorous, and persevering—in the maintenance of good works.

THE SECOND prayer is fuller of praise and thanksgiving, and it has been compiled from ancient offices. As the Church has provided two prayers in the post communion, the clergy might vary the form, when the communions are frequent, with good effect.

THE ANGELIC HYMN.

THIS ANCIENT hymn is commonly called the *Gloria in excelsis*, or Glory in the highest; "wherein," says Bishop Sparrow, "the ecclesiastical hierarchy does admirably imitate the heavenly, singing this at the sacrament of His body which the angels did at the birth of His body. And good reason there is to sing this for Christ's being made one *with* us in the sacrament, as for His being made one *of* us at His birth. And if ever we be fit to sing this angels' song, it is when we draw nearest to the estate of angels, namely, at the receiving of the sacrament." This holy office is concluded with this hymn in imitation of our Lord's practice at His last supper. The former part of it was sung by the angels at the nativity; and it is, therefore, of heavenly origin, and gives the devout communicants an opportunity of pouring out their gratitude in the most sublime and appropriate language. "Can any man receive this cup of salvation, and not praise and bless God with his utmost strength of soul and body? The ancients did express their joy at this time in the highest manner that they could. . . . . All men then counted it a sin to sully the day of their receiving the Eucharist with any sorrow or fasting; these days they called days of mirth, days of remission, days of immunity, solemn days, festival days."

I BEG to observe, that as this is a *song of praise* it ought to be sung or said *standing*, as the Church certainly means it to be; but now most people repeat it on their knees, which is altogether inconsistent with an act of praise. Let my fellow communicants, therefore, be affectionately intreated to *stand up* when they are repeating aloud with the priest this angelic hymn. When Christ and His apostles sang the Hallelujah they were certainly standing; for it was immediately after His prayer and discourses, and before they went out into the Mount of Olives.

THE BLESSING.

After the Angelic Hymn, which we ought to repeat standing, we immediately fall low on our knees to receive the blessing by the bishop if he is present; if not, by the priest who had consecrated. The first part of it is in the words of St. Paul (*Phil.* iv. 7); and the latter part is a christian paraphrase upon the words which God commanded to be used in blessing the Mosaic church.—*Numb.* vi. 24-26. Instead of repeating the word Lord three times, as it is there done to denote the Holy Trinity, the sacred names themselves are pronounced, which most truly and intelligibly denotes the *Trinity* of persons in the *Unity* of the Godhead.

We began our prayers, Litany, and Eucharist, in piety; and therefore we are dismissed in peace. It may be the peace and reconciliation which God has made with us in and through Jesus Christ, and the consequent internal peace of conscience; or that peace, assurance, and quietness, which He requires of us. It is not simply and barely a prayer; but it is the conveyance and imparting of a blessing to those who are duly qualified by sincere repentance and firm resolutions of holiness and obedience. And let us humbly receive it kneeling, and pray God to confirm it both to ourselves and to our fellow communicants, by a fervent Amen.

THE OCCASIONAL PRAYERS.

There are six prayers placed, after the blessing, in the Communion Office, which are to be used at the discretion of the clergyman. They are plain and excellent; and they are almost every word taken out of Scripture. The first is a prayer for safety in all the worldly changes and events to which all mankind are more or less liable. The second is for the preservation of soul and body; and it is grounded on St. Paul's prayer for the church of Thessalonica, who says, "the very God of peace sanctify you wholly; and I pray God [that] your

whole spirit, and soul, and body [may] be preserved blameless unto the coming of our Lord Jesus Christ" (1 *Thess.* v. 23): and it may be very appropriately used when we are under the apprehension of falling into sin or danger. The third is for a blessing on hearing or reading the word of God; it follows up the advice of St. James (i. 21); and it might be well, when the Scripture lessons are given out, as well as at all times before we read, to offer up a mental ejaculation for grace to receive instruction. The fourth occasional prayer is for success in all our laudable actions; before which, especially in important affairs, to prevent us with His favour, and to further our lawful endeavours with His blessing. The fifth prayer is to supply the defects and imperfections of our other devotions; and it sets before us the incomparable wisdom of God, who is the fountain from whence all our knowledge flows; it points out our own imperfections, and from them deduces a general petition for a compassionate regard for all the defects of our prayers, and a special request that God would overlook our unworthiness; but to "do exceeding abundantly above all that we ask or think," (*Eph.* iii. 20), for the worthiness of Jesus Christ our Lord. The sixth and last is that our prayers may all be acceptable to God; and the Church has here united the three qualifications which Christ specified as necessary; *viz.* that it be made in Christ's name,[1] that it be consistent and agreeable to God's will,[2] and that it be asked in faith, nothing doubting.

[1] John, xiv. 13; xvi. 23. [2] 1 St. John, v. 14.
[3] Matt. xxi. 22; James, v. 15.

THE END.

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